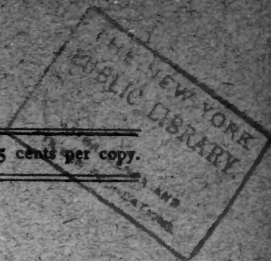


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THE LUTHERAN QUARTERLY.

JULY, 1910.

ARTICLE I.

THE DOCTRINE OF GOD.¹

BY PROFESSOR JOHN ABERLY, D.D.

"Our Churches, with common consent, do teach, that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom and goodness, the Maker and Preserver of all things, visible and invisible; and yet that there are three Persons, of the same essence and power, who also are co-eternal, the Father, the Son and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

"They condemn all heresies which have sprung up against this article, as the Manichaeans who assumed two principles [gods] one Good and the other Evil; also the Valentinians, Arians, Eunomians, Mohammedans and all such. They condemn also the Samosatenes, old and new, who contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and Spirit [Ghost], signifies motion created in things." Article I, Augsburg Confession.

¹ Lecture on Article I. of the Augsburg Confession, on the Holman Foundation, delivered in the Theological Seminary at Gettysburg, Pa., May 3, 1910.

In beginning the third series of lectures on the Augsburg Confession on the Holman Foundation, I follow custom and begin with the First Article. In doing so one can not but recall the Lectures on this Article already delivered and the master theologians who delivered them. Dr. Brown's lecture is a keen analysis of this article, characteristic of the man, fortifying its teachings with Scripture quotations, with a running commentary on both the positive and the negative parts of it. Dr. Ort's lecture discusses the Doctrine of God from the standpoint of the philosopher, who, as well as the theologian, demands one God, and yet not a mechanical unity, but a Personal Being with personal relations, requirements most fully met by the Christian Doctrine of the Trinity. The Doctrine of God, which is the subject of this First Article, is so vast that one need not fear of going over ground already covered in treating it anew. The point of view in this lecture shall be that of the non-Christian faiths. In treating the article thus no violence is done to its setting in the Confession. A creed makes definite our belief by differentiating it from rival beliefs. In this First Article there is nothing to differentiate us from Rome nor evangelical Protestants from one another. It is, after all, a strong testimony to the essential unity of our Christianity that in its teaching about God it uses still almost universally the great ecumenical creeds of Christendom, and on these our Church is squarely planted by this First Article. It, therefore, differentiates not various types of Christianity, but Christianity from all other types of religion. In estimating the permanent value of this article, therefore, it must be of inestimable value to view it in the light of man's best attempts to state the great truth of God. Such a presentation would seem to be specially timely at present when so much that passes under the name of new thought is in reality only a revival of pagan thought. It may be helpful in estimating that thought to consider what it has been able to do for the people among whom it has been in undisputed possession.

In attempting to view the Doctrine of God from the standpoint of the History of Religions, one is bewildered by the mass of materials placed at the service of such a study. The subject is as vast as the human race of all climes and all times. Man has always and everywhere shown himself incurably religious. In the pathetic records of man in the Neolithic Age and the

offerings presented to the departed at the graves of the dead in the rites of Peruvian and Mexican religions, as well as in the great religious systems which cover the earth to-day, man is engaged in the one quest of seeking God. Among a certain class of thinkers this fear of God instead of being acknowledged as the beginning of wisdom has been regarded as a relic of superstition which advancing culture, especially in the positive sciences, was destined to outgrow. But the gross materialism of a generation ago now finds few advocates. Scientists are freest to acknowledge that the origin of matter, mind, motion, life, man—all these are inexplicable except as a Supreme Mind, a Supreme Will, a Supreme Lawgiver, are postulated; as Prof. Clerk Maxwell has said, "I have looked up many strange theories and have found that none of them will work without the intervention of a God."² Let the origin of the idea of God be what it may, let its first form be what it may, the universality and the persistence of the idea are facts of profound significance. The burden of proof is rightly placed on those who would eliminate God from our thinking or even relegate Him to a secondary place. And equally significant is the testimony of the universal religious instinct to the unity of God. The prevalent view now is that the unity of God was reached only at an advanced stage of religious thinking. Totemism or fetish worship or ancestor worship or nature worship is thought to indicate primitive man's conception of the divine, and from the resultant polytheism men are supposed to have worked their way to monotheism, here and there, by processes of combination or by the victory of one tribal deity over another. That this view of primitive polytheism does not rest on proof but on inference is shown by the cautious way in which so able a champion of it as Sir Alfred Lyall puts it: "There has evidently been a foretime, though it is prehistorical, when, so far as we know, mankind was universally polytheistic."³ A generation ago Max Müller thought that in the philological discovery that Dyaush Pita, Zeus Pater, Jupiter, Odin, who is called All-Father, proof had been found not only of the unity of the Aryan portion of the human race but also of a primitive monotheism. His views have been abandoned by students of the

² Quoted by Rev. D. Gath Whitley, an article on *Scientific Foundations for Belief in God*, BIBLIOTHECA SACRA, October 1909.

³ Transactions of the Third Congress, *History of Religions*, Vol. I., p. 1.

History of Religions now. The strong traces of monotheism found in ancient religions is accounted for by regarding these as already advanced stages of religious culture. One of the fallacies of the reasoning whereby this conclusion is reached is that of thinking that worshippers of many gods can have no idea of the one God. In India to-day the humblest cooly knows of one Supreme God though he is taught that there are 330,000,000 gods. In the heart of Central Africa, missionaries testify that the people know of one God though they do not worship Him but worship the malevolent spirits of which they are afraid. In naming even a stick a god we must remember that there is an idea of god which has something of unity even though applied to different objects. One who lives in contact with the facts can not but question the assumption, for such it is, that men attained to the conception of one God only at a more advanced stage of development. It seems rather to be a part of the best thinking of men of every time and this would explain why not only in China and among the American Indians, as well as among the Indo-Europeans, the Supreme Heaven or Spirit is known and worshipped, but everywhere underneath the most complex polytheism there is found the idea that God is One. Paul knew the Gentile world and he derives its polytheism by degeneration and not as a process of evolution and the facts of the History of Religions will, I believe, when approached without any prepossessions fit his theory better than that now in vogue.

While the material of the History of Religions is almost boundless, it is yet true that only among a few peoples have there been serious thoughtful attempts to establish belief in God, and to define the nature of the Godhead. The Farthest East never indulged to any great extent in religious speculation. In the very earliest records of the Chinese we find them living under established government with fixed laws and institutions. It was, however, not only by these that wrong-doing was restrained but they also recognized a Power to whom evil of every kind was displeasing and from whom punishment upon any kind of evil-doing might be expected. This Power was called Tien which means the sky. With the due ordering of the seasons, the insistence on right conduct between man and man and the punishment and rewards to be meted out, the work of Tien seems to have be-

gun and ended. After a time this simple monotheism underwent a change and there arose two Persons but only one substance. The new conception was Shang Ti, the Supreme Ruler. He was invested with more personal attributes. He enjoyed sacrifices and music, took sides in warfare, walked and talked, and thus satisfied the religious aspirations of the Chinese for contact with a personal God. These two Persons were, however, actually one and the same. Tien, God passive, and Shang Ti, God active, are really, according to Chinese interpretation, one indivisible Power in which two separate personalities co-exist. In addition to the above God has been called Tsa Hua, the Maker and Transformer, and as such corresponds to what we would call nature. Yet even to this Power human attributes were irresistibly assigned.⁴

If this be the original idea of God in China, the later speculation regarding God is represented by Laotzse. His system bears the name of Taoism. The Tao is the way or the nature of things, the principle in things, the *anima mundi* of our Western thought. Apart from this the Chinese mind has been practical, not speculative. Confucius more than any one else represents its thought. Confucianism is a moral code, not a religion nor a philosophy. Heaven is spoken of as Supreme God but this is not essential to the system. Confucius himself never prayed in his later years. He founded a "society whose principles are equality of all its members, intellect the sole ground of pre-eminence, personal merit, the sole aristocracy..... Everything there is weighed, measured, calculated by the laws of human nature..... Its one great idol is good sense..... It has ended in creating only a sublime automaton. And why? Because man is there deprived of an ideal superior to himself. Morality wants heroism; verse, poetry; philosophy, metaphysics; life, immortality; because, above all, God is wanting."⁵ Buddhism will come up for consideration in its own home. Strange that in China it departed from its original disregard of God and that the sympathetic spirit of the Buddha found expression there in *Ahinta*, goddess of mercy. When it is added that the Chinese believe it possible to profess any and all of these faiths, it is not surpris-

4 Condensed from Prof. H. A. Giles' *Original Idea of God in China*.

5 M. Quinet, quoted in W. S. Lilly's *Ancient Religion and Modern Thought*, p. 133.

ing to find that she lacks the clear thinking and the religious convictions which make the religions of some of the non-Christian countries, and their quest after God, interesting and instructive.

The speculative search after unity is, in the History of Religions, confined to the Iranian, the Brahman and the Greek, all members of the Aryan stock. The literature of the Persians has in large part been destroyed. Originally it was closely allied to the Hindu Sacred Books. The gods of the Zend-Avesta are largely those of the Vedic pantheon. Nature gods predominate among them especially those that symbolize fire. But unlike Brahmanism, the Persian religion was dualistic from beginning to end. Ahura-Mazda, the all-knowing Lord, was the good Spirit who was all light, truth, goodness and knowledge; Ahriman, his counterpart, was all darkness, falsehood, wickedness and ignorance. It is difficult for us at this age to understand the hold that Persian dualism once had over the minds of men in Manicheanism, which threatened at one time seriously to invade, if not to subdue, the West. The reason, no doubt, lay in its pure theism. Having made Ahriman responsible for everything in the world that is evil, it was free to invest the good God with all goodness and holiness and Zoroastrianism stands next to the religion of the Bible in its conception of a holy God. Such a conception can of course only apply to a Personal Being and, in emphasizing this, it, too, met a universal need of man. It need not surprise us, therefore, that in India to this day the most enlightened and progressive people are the Parsees, followers of this ancient faith. It must be added, though, that the conflict in which the good and the evil are forever engaged is really the unifying principle in the Persian religion and later Parsiism in India and in Persia has shown a disposition to cast off dualism and to become both in its teaching and its practice a monistic system.

Something like Persian dualism also meets us in India, the country which easily stands chief in the extent and depth of her religious speculations. Of her six systems of philosophy, the Sankhya, of Kapila, starts out with two principles, the individual soul (*Athma*) and nature (*Prakriti*). Practically this system finds no place for God. It proceeds on the principle that what can not be logically proved can not exist—a very common

fallacy of mankind. It only takes into account individual souls and Prakriti in which souls find themselves entangled and so kept in a state of bondage until liberated by knowledge. But it is remarkable that the Yoga, that system of mysticism in India, which by a discipline it prescribes claims to bring the individual soul into touch with reality, became theistic. The Sankhya often goes under the name of the atheistic Sankhya, the Yoga under that of the theistic Sankhya. Buddha was the natural outcome of this Sankhya-Yoga system. He never denied the existence of God; he only disregarded Him. God is not necessary to Buddha's system. He aimed to know things as they are and adjust his life to them. This made Buddhism exceedingly practical. Buddha alone among the sages of India inculcated moral teachings as the essential part of man's duty, and it is significant that he started with a disregard of gods, priests and sacrifices. Because the gods of India have ever been unmoral, if not immoral, this was made necessary. Though Buddha had no place for God in his system, practically the law of retribution, extending through succeeding births, took the place of God. That law is known as *Karma*. It stands as an impartial judge giving to all their deserts. It holds all men to a fixed course. Whatever any one does in one life, that he has to enjoy or suffer in the next. Buddha thus anticipated those who disregard God only to make a god out of an abstract law. Higher stages in existence might be attained by right thinking, right living, right acting; complete cessation of existence or nirvana, by meditation and complete detachment from every kind of action. Buddha thus made man the arbiter of his own fate. But having no end outside of himself, no God to live for, life itself became an evil from which escape was sought. Our very creation is a subjection to bondage, and all our deeds, whether good or bad, but rivet the fetters that bind us. This is its pessimism and the pessimism of all systems of thought which disregard God. Buddhism combines what is best in India's thinking, an exalted ethical system, with what is most blighting and paralyzing, its utter hopelessness. Yet even this system could not escape from the thought of God. In China its sympathy became personified in a goddess of mercy, as above stated. In India it soon made a god of Buddha and worshipped him. Sacred relics of the Buddha, such as a hair or a tooth or a nail, were placed in huge mausoleums

called *stupas* and these became the sacred shrines of Buddhists. Buddhism is atheistic only in name, for it accords to the Buddha and other saints the worship men feel they owe to some higher power. The whole development of this Sankhya system in India is proof that the heart has a logic of its own which in the end will triumph over the logic that is only of the head. Later Hindu thinking, even when it professes to follow the Sankhya, is not dualistic. It is true that it keeps the ideas of soul and Prakriti, and the bondage of the soul by its entanglement with matter. But over and above these it has the Supreme Soul. Moreover, though keeping the Supreme Soul, the individual soul and gross matter eternally distinct, it unites them all in that pantheistic conception of the universe which is the one dominating every phase of Hindu thought. Individual souls and matter thus become a more subtle and a grosser form of this one Essence which is the neuter Brahman.

If this has been the progress of its search after unity along the Sankhya way, the Vedanta goes a different way and begins by asserting that what is known as Prakriti has no real existence. It is *Maya*, illusion. There is only one essence in the universe, that is God. Of Him we all are parts. The mind is enveloped by ignorance. Hence it does not know that it is God. Further, it projects its ignorance and so creates a world of its own, which has no real existence. This is a daring idealism and Indian thought has not hesitated to follow it to its most extreme conclusions. Of the one Essence it predicates nothing. To predicate is to limit. It does indeed declare Him to be *Sacchidananda*—truth, knowledge, bliss. This is the trinity of the Vedanta. Dr. Robson points out its general resemblance to the Christian Trinity—the Father as the ground and source of all, the Son, as the Logos or Revealer, and the Spirit who is the source of all joy. But the resemblance is more seeming than real. *Sat* stands for Pure Being of which nothing can be predicated; *Chit* for Pure Knowledge in which the distinction of subject and object disappear, not the thought of a personal being but the cognitive principle, akin to the absolute reason of Hegel; *Ananda* for an abstract bliss without personal self-consciousness, principally freedom from the sufferings of transmigration or individual existence.

If you ask the Vedantist how this Pure Being came to be modi-

fied Being, the answer is in desire. "In the beginning was this self alone.... He longed for a second." "It desired: May I be many, may I grow forth."⁶ These and many similar expressions from the Upanishads make desire the cause of creation. If the Brahman is inconsistent in ascribing desire to the unconscious, we may remember that in Schopenhauer's school, too, "the will-to-live" is so ascribed, or that the world as will is described without the suggestion of a Personal Being.

In the Vedanta, or Advaita, teaching has been reached the high-water mark of India's speculations. Unity is reached by denying real existence to the phenomenal world. It believes that the individual soul and God are identical. Its favorite maxims are, "I am Brahma." "Thou art That." It does not shrink from following out the conclusions of this thoroughly idealistic monism. Prof. Deussen, who is the greatest exponent, and even advocate, of this teaching to the West, well summarizes it thus: "Sankara's higher knowledge teaches in its theology, the unknowableness of God, in its cosmology, the illusoriness of the world apart from God, and in its psychology, the identity of God with the soul." It is here that Hindu speculation has pointed the way for much that passes as modern thought. This very fact may make it advisable to consider it a little more at length.

The first thing to be noticed is that this higher knowledge has by no means commended itself to the larger number of India's great thinkers. There is a reaction at present against the view generally held that the Vedanta is the prevalent philosophy of India. Dr. Grierson estimates that at least 150,000,000 out of the little more than 200,000,000 Hindus follow the rival school described above. It calls itself modified non-dualism. It ascribes personal attributes to God. It allows of incarnations and those of Vishnu alone are said to number ten. It admits of personal religion and the personal devotion which characterizes the fervor of the piety of India. The Vedanta, no less than the monistic philosophy elsewhere, has failed to satisfy the heart of men in its home in India.

Its greatest weakness is that it compels us to believe the evidence of our senses to be illusory. This can never commend it, nor any kind of idealistic monism, to practical men who are

⁶ Chandogya Upanishad 6:2, 1-3, as quoted in Diger's *Salvation in Hinduism and Christianity*, p. 234.

compelled to treat this world as real. It leaves no room for a Personal God and personal relations to Him. Creation has no purpose. Sankara, the great exponent of this teaching, states that "the Brahman created the world without a motive, merely for the sake of amusement." What an unworthy view of the wonders of this world in which we live! And yet if creation is purposeless, if it has no worthy goal, no glorious consummation, it may be just as reasonable as any view yet propounded by man.

The advocates of the Vedanta claim that it gives us the true basis for our duty towards our fellowmen. Love your neighbor as yourself, says the Bible. Love your neighbor *because he is* yourself, says the Vedantist. And here Vedantist and New Theology meet. We may well ask that if your neighbor is yourself, how does it happen that you are so frequently in conflict with him. This altruism, which is proclaimed by Vedantist and New Theology alike, becomes nothing more than selfishness—a contradiction in terms. And what it does for ethics it does for religion—makes it too impossible. The only worship possible under it is self-worship. If man is identical with God, whom can we worship but ourselves, to whom are we accountable, who shall be our judge? Vedantism has had a blighting influence on religion and morality in India and elsewhere, and the only escape for its advocates from the argument of its evil fruits is that we must follow the truth regardless of consequences. It has been proved and found wanting. Yet even in its failures India may glory in its achievements. Unaided human thinking never gave a more satisfactory account of this universe in which we live. India found both the unity and essence of all things in God. Whatever evidences of the senses it had to sacrifice, it kept the reality of God and indeed made Him the only reality. This is its glory and whatever permanent influence it and its followers will have for good will be due to this great central fact of God.

Hindu speculation never had any direct influence on early Christian thinking. When we come to consider the other branch of Aryan thought—that of the Greek—we come to the culture that gave form to the early Christian creeds. To give even a summary of its contribution to Christian thought would exceed the limits allotted to a lecture. Only the most general outline

can be attempted here.⁷ The religion of the Greeks always stood for the humanization of the gods. The time came when the thoughtful threw off the grosser anthropomorphisms of the earlier period. The statement of Xenophanes that if the oxen or the lions had hands and were able to draw pictures or carve out statues like men, they would have given their own forms to the gods, is the classical expression of this protest. Philosophers then took up the search after unity unfettered by the shackles of the old religion, unfettered also by any authoritative book such as the Vedas of India. Philosophy in Greece had an opportunity to meet men's religious needs—if philosophy alone could meet them. And when its intellectual acumen alone is considered it must be confessed that it made good use of its opportunities, for the new roads of our modern philosophers have all been traveled by those of ancient Greece; but they gave men no religion. They began with the naturalism of the old nature philosophy of the Ionians and Atomists.⁸ These rendered a God superfluous. The Eleatics declared Him to be like men neither in body nor in mind, and so Parmenides, like Sankara in India, made God unknowable. This was followed by the vagaries of the Sophists, perhaps inevitably so. Socrates rescued philosophy from the contempt into which they had threatened to bring it by turning its gaze inwards and making it the promoter of virtue. Plato, his pupil, extended to the universe the Socratic conception of the moral life. Plato regarded the world as an embodiment of eternal ideas and these he groups under one Supreme Idea, the Good or Goodness. Along with the Good are Reason and Beauty. This ideal theory is opposed to materialism and is deduced from the evidence of reason, goodness and beauty in the world. Aristotle's theory is more scientifically worked out. He does not, like Plato, separate the ideas from the world, but regards them as energizing in the world. Only the highest Idea, God, is wholly immaterial. God could have no worthy object outside of Himself and so he made God's life to consist in calm self-contemplation. In Plato and Aristotle Greek speculation rose to its highest. They answered both materialism and agnosticism by pointing men to the rational order in the world

7 The reader is referred to Caird's *Evolution of Theology in the Greek Philosophers* for a statement of these.

8 In this summary free use has been made of Illingworth's *Personality, Human and Divine*, Lecture III.

which demands a rational cause. When, however, the question is asked whether they regarded God as Personal or Impersonal, they give no clear answer. Aristotle included ethics in his philosophy but, unlike Kant, he found God revealed in the pure reason while to the moral sphere, with all its imperfections, he could not relate God and so he does not invest Him with moral attributes. He is the unmoved mover, the source of all motion. The very exaltation of God, whether as pure goodness or as calm contemplation, made the task of relating him to an imperfect world so difficult that the tendency in Greek thought is constantly to dualism. This in Neo-Platonism, led to the view of God's transcendence with a graded transition of emanations from the infinite to the finite, which later perpetuated itself in the Gnostic heresies. Long before this arose, however, Aristotle's dialectics had run to seed in the naturalism of the Epicureans and the Stoics and the general scepticism which marked the conclusion of Greek philosophy. Its best has been conserved in its contribution to Christianity. It gave the Christian creeds their form. It did more. In answering materialist and agnostic by an appeal to the rational order of the world we have advanced very little beyond the Greek philosophers. The unity of the natural and the spiritual which it all along assumed, has been the guiding principle in Christian thought. The rational principles immanent in nature, of Aristotle, is not far removed from the conception of God immanent; the God in calm contemplation is God transcendent of our Christian terminology. Where Greek philosophy failed, and failed because the needed light of revelation had not yet appeared, was in its failure to apprehend God as a Personal Being and, as such, as the Moral Governor and Ruler of the world. When, however, these truths had been revealed, its world-view was such that it could readily appropriate it, understand it, explain it and defend it.

Into this Greek search after unity came in due time the needed new element. It is the Semitic contribution. The Semitic mind, unlike the Greek, did not work by processes of ratiocination. It saw the great truth that God is one only intuitively. It began with revelation. Abraham, leaving his idolatrous surroundings at the call of the one God, is the great embodiment of this idea. All of the great monotheistic faiths—Jewish, Christian, Mohammedan—have had their origin with him. From

that time on for two thousand years, till Christ came, the truth of one God struggled against and prevailed over all idolatrous cults. In this God, moral attributes are the supreme, one might say the only, ones—so exclusively do the prophets dwell on God's righteousness and truth. Little wonder that the faiths that have laid their grip on the world and are destined to subdue it have been given us by the Semites.

Yet here, too, we must notice how, though God's unity was emphasized, man's kinship to God by being made in His own image maintained, the facts of moral evil admitted and explained, there yet was a constant tendency so to exalt God to the infinite regions beyond as to leave a practical dualism. God stood in heights unapproachable; angels, the Word, Moses—these the mediators; a world itself of the nature of evil at the other end of the scale—this was the tendency of later Judaism.

In its view of God Mohammedanism is an illustration of this tendency. It has some noble elements in it derived from the Old Testament. There is the conception of God as Life and Knowledge, Power and Will, and His unity is insisted on everywhere with the fanaticism of iconoclasts who can tolerate no other god. Submission to God is taught, the very word *Islam* meaning submission. The Koran gives as the most frequent title of Allah, the Merciful and Compassionate. But Allah is not ethical; and a mercy which is not ethical is only the encouragement of evil. In the Bible the mercy of God leads to repentance; in the Koran it leads to indulgence. The doctrine of God in the Koran "is repressive of freedom and the reason is that it is after all no more than negative. Allah is but a negation of other gods; there is no store of positive riches in his character... He remains eternally apart upon a frosty throne; his voice is heard but he can not condescend. He does not enter into humanity and therefore he can not render humanity the highest services." (Menzies). While allowing for the richer positive conceptions of God given all through the Old Testament, it is yet true that in the above estimate we have both the strength and the weakness of the Semitic conception of God. But into this stern monotheism and its uncompromising denial of other gods, came a new and a positive element. That was Christ Jesus. He did not come after the manner of the schools to answer abstruse questions of speculation. The fact of the unique life of

Christ came first; and then the gradual explanation of the fact in the doctrine of the Person of Christ. In the simplicity of the process it is akin to the discovery of gravitation from so simple a fact as the falling of a stone. Christ answered no deep questions concerning the Godhead. And yet Paul apprehended rightly that in Him are hid all the treasures of wisdom and knowledge. (Col. 2:3). The one who believes in evolution must above all others be impressed with the marvellous way in which Semitic theology and Aryan speculation are focussed in an attempt to understand the Christ. To the believer in a guiding providence, it can not be a matter of chance that the solution of the Person of Christ was committed to those who had penetrated deepest in their search after God and so by religious training and intellectual skill were best fitted for the task.

Too much emphasis can not be laid on the importance of approaching the Doctrine of the Trinity in the way it was reached by the early Church. Christ had appeared. The one incontestable fact about Him is that He so impressed men that those who knew Him best worshipped Him as God. That He is the Son of God, the Only-Begotten, coming from the Father, to live and die for sinful men, is the predominant note in the entire New Testament. His own promise of another Paraclete, the Spirit of Truth, was not only matter of belief, but a truth testified to by a living, joyful experience. These are the new facts which Christianity brought and which called for explanation. There is an attempt now to account for the doctrine of the Trinity from Greek speculation. Witness, they say, the form of the creed itself, especially the Athanasian. Its sentences are the statements of the schools. Its vocabulary, as witness the words essence, substance, indivisible, unconfused, are those with which Greek philosophy and not the New Testament has familiarized us. Let us admit the contribution thus made. We may even admit that the Greek mind, with its love for speculation, emphasized the metaphysical more than the practical aspects of the doctrine. But this must not blind us to the fact that the new elements which can not be found in Greek speculation and which are not accidental but essential to the Christian Doctrine of God are the facts of Christ and of the Spirit. From the facts thus to be explained the doctrine of the Trinity came to be formally stated. This was the work of the Ecumenical Councils. The

long series of controversies which they cover began with the Arian controversy regarding the divinity of Christ. The Councils of Nicaea and of Constantinople asserted the divinity of Christ and of the Holy Spirit and they did it by using the data furnished by Christ Himself. Were proof needed of this, it would be sufficient to point to the fact that whenever the orthodox creed is denied the Christian Scriptures are first impugned.

Too much stress can not be laid on the fact that the Christian doctrine of the Trinity is due to the fact of Christ and not to prepossessions or notions foreign to the Bible. In the formula Father, Son, and Spirit, Christianity gave formal statement of the truth of God out of its own resources. Yet though a truth reached not by deep metaphysical speculations, but by the explanation of the fact of Christ, it gave men a conception of God that is distinct from all others. Other religions have deified great heroes but they have done it by sacrificing the truth of God's oneness or giving it a pantheistic interpretation. The Christian conception of God asserts His unity and here is in accord with the best religious thinking of all faiths. Through Christ, as God Incarnate, it attained to the clear conception of God as a Personal Being, yet not limited but infinite in wisdom, power, and goodness. The full significance of this truth can not be realized unless viewed in the light of men's failure in their deepest speculations to ascertain whether God is Personal or Impersonal. The Christian conception of God lays chief stress on His moral attributes. His righteousness, goodness and love are revealed in Christ Jesus. These, as found elsewhere, if found at all, are but as faint shadows as compared with the full splendor of the noon-day sun. The Christian conception of God makes Him the Creator and Sustainer of all things—the Source of the creation, yet distinct from it and in this is differentiated from every form of Pantheism. Further it declares this Personal Being to be a Trinity—Father, Son and Holy Ghost—and here it is unlike any view of God found in any other faith. In this time when the History of Religions analyzes and classifies different views of deity and often leaves the impression that they are only different in kind, it is especially important that we hold clearly the uniqueness of the Christian conception of God. Greek thought gave it formal statement but the conception is not Greek. It

goes back to the unique revelation in the Bible, and especially to Christ who is that revelation of God in its fulness.

The Christian conception of God is also unique in its being a practical doctrine and not one of chiefly speculative interest. It is true of every religion that its view of God largely determines its character. An unmoral or immoral god never yet became the basis of an ethical religion. But it is pre-eminently true of Christianity that the entire religion that goes under that name is latent in its conception of God. Its view of creation, of incarnation, of man, of human obligation, of sin, of atonement, of sanctification, are all vitally related to its conception of God.

Sometimes creeds are denounced as hindrances rather than aids to faith. Dogmatists are supposed to take a delight in making them and forcing unwilling people to confess them. On the contrary, the statement of the Christian conception of God was made only because in the controversies that threatened the very existence of Christianity such statement was made necessary. There are not a few who believe that the conflict of the twentieth century will be fought out on similar lines, only this time it will be with the great Asiatic faiths. In meeting India's subtle Pantheism, or the Buddha's ethical religion, or Islam's Deism, the Church will simply be compelled to make clear and plain the Christian conception of God and must be prepared to defend the same. These three great faiths, all of which are in a state of revival, will have to be met. And they represent every phase of anti-Christian teaching. That the struggle is imminent may be shown by the influence that India's Pantheism already has exercised over the thought of Germany and parts of America. Buddhism, which provides for evolution without regard to God, and teaches ethics apart from any belief in God, is already making its converts in the West. Islam's Deism no longer has the charm of novelty in the West that the other two faiths have, and yet in that stern uncompromising form of monotheism to which the very thought of a Trinity is abhorrent it is perhaps the most widely prevalent of all three of these faiths. Dr. Richter, who knows world conditions as few men know them, foresees the coming struggle and believes that missionary apologetics, though the latest, will yet be the most important missionary science. He calls upon the Lutheran Church of to-day to prove itself the worthy descendant of that ancient Church of Luther on which

friend and foe alike bestow the title of orthodox. Already there are some who have accepted the challenge, but the very revival of these faiths, due in the first place to their contact with Christianity, makes the defense of the Christian conception of God more imperative than ever if Christianity is to meet and triumph over these ancient cults.⁹

In the defense of the Christian Doctrine of God, it will be the Tri-Personality of God—one is compelled to use the term for want of a better—that will be most generally attacked. One must frankly acknowledge the mystery of the Holy Trinity. It is a unique doctrine. Yet even it must commend itself as the fulfillment of much that appears in other faiths. Christlieb remarks that the history of the chief religions of the world itself affords so many collateral supports to our Trinitarian conception of God, as to have given rise to the assertion that primeval humanity must in some shape or other have possessed the knowledge of the Triune God, which thence was transmitted in a distorted form to the heathen religions. . . . *A trinity of deities is common in all nations.*"¹⁰ In India, perhaps the most religious country in the world, triads meet one everywhere. The mystic syllable *Om* (=Aum) which the Hindu regards just as sacred as the Jew regarded the name Jehovah, is generally held to refer to the three chief Vedic gods. Then there is the *Trimurti*, which one might translate the Tri-Personal;—Brahma, Creator; Vishnu, Preserver; Siva, Destroyer. There is also the three-faced Brahma, the trident as the symbol of Vishnu, and the three chief characters of Siva,—Destroyer, Restorer and Yogin or Ascetic. Even the rude village goddesses go by threes—the goddess and her two sisters. The Vedic gods are a multiple of three-33; so are those of the Hindu pantheon—330,000,000. Triads meet one everywhere. In China, Egypt, Chaldea, Babylonia, Greece, in the Norse mythology and among the American Indians, in countries most diverse, are found instances of this fact.¹¹ Nor are they found only in the cruder mythologies but also in the higher

9 Attention is called to Dilger's *Salvation in Hinduism and Christianity*, (Basel Mission, Mangalore, India), and to Warneck's *A Living Christ and a Dying Heathenism* (F. H. Revell & Co.) both by Lutheran authors which stand unrivalled in missionary apologetic literature.

10 *Modern Doubt and Christian Belief*, p. 266.

11 Compare Christlieb's *Modern Doubt &c.*, pp. 266-268 and Söderblum's *Holy Triads*, Third Congress History of Religions, Vol. I., pp. 391-410.

speculations of Sankara in India, the *Sacchidananda* referred to above, and of Plato, whose trinity of supreme ideas is goodness, intellect and will. In Egypt (Osiris, Isis and Horus), among Zoroastrians (Ahura-Mazda, his wife and his son), and among Gnostic sects, (father, mother, son), the family is the unit in which the triad appears. There are not wanting Christian thinkers who believe that the family may in a very real sense be a reflection of the relationship in the Godhead.¹² There is a psychological reflection of it that some believe we may see in the structure of the human mind. A trinity is postulated for being—spirit, matter and that which unites them—for knowledge—subject, object, and that which transcends them. Time is threefold, space has three dimensions. It may not be mere fancy that sees in all these some impress of Him who ordained them. There is another order of trinities found in religions. It is represented by that of Buddhism—the Buddha, (the Enlightened One), the Dharma (the Law), and the Sangha (the Order). Practically we find the same in Judaism represented by Jehovah, Torah and Israel. Mohammedanism has a similar one in Allah, Mohammed and Islam. The Dean of Lund thus generalizes from these: "In all religions there is, (1) the conception of a God or at least of something above us and our world; (2) the conception of a reality meeting us in this world of ours, a reality in which the divine with its power of salvation is to be found in some way as an object of nature, as a human being or otherwise; (3) the conception of a divinely influenced and therefore holy manner of behavior in contrast with the every-day worldly life."¹³ Stated more briefly we have in each Revealer, Revealed and Result. It hardly needs to be pointed out how perfectly the Christian Trinity fulfils what all these indicate. It gives us God, God revealed, and God influencing men, and that in a simple and perfect form. It is not pretended that any nor all of these prove the doctrine of the Trinity. It does, however, commend the doctrine to us when we see it perfectly filling a need of which all religions feel themselves conscious. Christ came not to destroy but to fulfil. In meeting other faiths we are justified in showing, as He did to the Jews, that He destroyed nothing that is good but gave it full and complete expression. These

12 Compare Illingworth's *Doctrine of the Trinity*, pp. 130, 131.

13 *Holy Triads* (as above) pp. 409, 410.

gropings after a truth need such fulfilment. Even at their best they are poor aside of the richness and fulness of the conception of God that we have in the Christian Trinity. They represent no more than modes of operation, some of them not even beneficent, such as creation, preservation and destruction. The Christian doctrine puts the personal distinctions in the Godhead and makes these the source, means and agency of all that wondrous redemptive power that Christianity stands for. It gives hope for our salvation and that of a lost world to find that salvation is rooted in and founded on the character of God Himself.

But equally with the call to defend the Tri-Personality will come the necessity to defend the Personality of God. Here the keenly intellectual Brahman will have to be met on his own ground. Already the revival of Hinduism makes itself felt in an intellectual attack on this part of the Christian creed and Hindus are even sending their Swamis to Europe and America to propagate their views. Their literature in India is in English rather than in the vernaculars. The Brahman himself is one of the keenest intellectual opponents to be found anywhere. But even this doughty opponent is reinforced by a large part of the advanced thought of the West. Herbert Spencer is especially influential among modern educated Hindus. They are not yet as conversant with German thought but one can not but view with anxiety the support that they will get from this source when once it becomes accessible to them. The old apologetics did not dwell on the Personality of God for the question had not then been seriously raised. At present it is the all-important question for Christian theology to elucidate and defend.

Those who deny that Personality can be predicated of God insist that the very statement implies limitations which would bring God into the sphere of the finite. If man were the measure beyond which personality could not rise, this argument would be valid. Yet even so we see in man possibilities of almost infinite development. As Lotze says, however: "In point of fact we have little ground for speaking of the personality of finite beings; it is an ideal, and, like all that is ideal, belongs unconditionally only to the Infinite. Perfect personality is in God only; to all finite minds there is allotted but a pale copy thereof; the finiteness of the finite is not a producing condition of this.

personality but a limit and hindrance to its development."¹⁴ Infinite Personality is the answer to those who claim that personality limits. And the intelligence and moral order in the world can only be explained by postulating such a Personal Being as the source of this universe. The order and thought in the world are more wonderful the deeper men penetrate into its secrets. The source of it all must be an intelligent Being and this can be predicated only of Personality. The power of righteousness not ourselves which is manifest in the constitution of nature and the order of history also requires that the source of all things be the Moral Governor of this universe; this, too, calls for a Personal Being. The only escape from such a conclusion is the Pantheism that obliterates moral distinctions, or the Agnosticism that refers them to an order of things of which we know and can know nothing. The rational and moral order in the universe will, indeed, carry us beyond mere Personality to relations within that Personal Being such as are expressed by the doctrine of the Trinity. In knowledge there must be an object as well as a knowing subject. Now Aristotle made God Himself the object of His own knowledge and so removed Him to the infinite heights of calm contemplation, not much different from the pure knowledge of Sankara. If creation supplies God with an object, it adds something to complete God, and His absoluteness in Himself disappears. If also the creation adds self-revelation, if that is not already a constituent part of the Godhead, then creation becomes necessary to complete God and again His absoluteness disappears. The relations in the Godhead are needed if God is to be the Absolute. Now these are metaphysical and do not have for our age the force that a former age allowed them. But when we come to the moral order the same metaphysical argument becomes exceedingly practical. Holiness and love both involve relations with others. Only thus can they become actualized. Are they then merely potential in God until He creates other beings, when they become actual? If so God would become dependent on His creation for the realization of His perfections and so would not in Himself be the Moral Absolute. As men will think, and sooner or later speculate, it may not be amiss to regard the illuminating light which answers

¹⁴ Lotze's *Microcosm* 9:4, 4. Quoted in Illingworth's *Personality, Human and Divine*.

some of the difficulties of thought as a sign, at least, of the truth of this conception of God. To one who believes that righteousness is the habitation of God's throne, that it must be rooted and grounded in God Himself, this becomes a positive conviction as he sees that this and this alone makes the Ruler and Sustainer of all things perfect in goodness, love, and all other moral perfections.

Should, however, the above be too abstractly metaphysical for an age that is practical, we may come to the practical bearings that such a conception of God has for men. It gives life a meaning for it makes communion and fellowship with God possible. This it does because it allows for the incarnation. Incarnation is known to Pantheistic thought. In reality, according to it, everything is an incarnation of God. It is altogether in accord with this view of God that Vishnu became incarnate as a boar, and as a man-lion, as well as in human form. And why not since all are parts of God? This has ever been the argument of the thoughtful among Hindus in favor of idolatry. The Personality of God makes the Incarnation of God in human form alone possible. This makes us partakers of the divine nature and in this life gets a glorious meaning. Have you ever thought if it, that apart from the incarnation of Christ life has no worthy goal? No worthy reason can be given for our existence except as the light Christ's incarnation sheds on it enables us to interpret it. Buddhism is sometimes held up as a model of resignation. So it may be, if submission to the inevitable can be called resignation. Even Pantheistic India deserts its creed and worships not the God without attributes of whose knowledge her scholars boast but, instead thereof, personal gods of a subordinate character, who can love and sympathize, to whom men may be united by devotion, and in whose glory they may share. Fellowship with God already may imply the holding of man to high ideals in morals and character. It needs to be emphasized separately though that this ultimately is dependent on man's belief in a Personal God. As has already been pointed out, if Pantheism be the solution of the riddle of the universe, then all moral distinctions disappear. If they do not disappear it is because men are better than their creed, but in the end they will sink down to its level. It is a pathetic illustration of this fact that Sankara, the apostle of the Vedanta in India, is believed by his

disciples to have stooped to the sin of adultery in order to perfect his knowledge. Whence comes the agitation at present in our Christian countries for the throwing off of all external restraints but from those who are saturated with this very kind of pantheistic thought? You can not divorce life from thought very long. Like gods, like people, is a proverb which the East not only made but which it also abundantly illustrates. The Personality of God, yes, the Tri-Personality of God, with holy love placed on the throne of the universe is needed if men are to go on towards moral perfection. To one who believes that this is the end not only of ourselves as individuals, but also of this world in which we live, what can be more reasonable than that God Himself should so influence men, renewing and quickening them, as to make this goal realizable? And how perfectly this is met by the Spirit's work! The longer, the more deeply, and the more reverently we contemplate the perfect adaptation to human needs of the Christian Doctrine of God, the more must we be persuaded of its supernatural character. It is a doctrine that is not barren but exceedingly fruitful. It has value. We need not argue with the Pragmatist that value makes truth for us, nor with Ritschlianism that in matters of faith we are not concerned with judgments of truth but only with judgments of value, in order to use this as the chief argument for the truth of Christianity's conception of God. Though value does not make truth, it is, in this rational world which God has made, in the long run, a sure sign of truth. If it be remarked that this is not demonstration, reply may be made in the language of the late Prof. Borden P. Bowne on the subject of miracles: "Any great consistent system which fits into life and which upholds and inspires life is its own proof. The Christian system with its history and its present position at the head of all the influences that make for human uplift is great evidence."¹⁵

It is not pretended that any or all of the arguments given or that can be given amount to complete demonstration that the Christian conception of God is the true one. As Bishop Butler long ago showed, in matters of human conduct we are guided by probability. The Christian Doctrine of God rests on the Christian revelation. But the illuminating rays it sheds on all the

deep questions of human thought and life must certainly commend the doctrine to men. The power of the Gospel alone, however, which is only the expression of the fulness of the grace rooted in and flowing out of the God revealed in Christ, can give us full assurance for ourselves and confident hope for ultimate victory in the greatest struggle in which Christianity has yet been engaged. Only let it be emphasized that strength for those engaged in the conflict will come from a very positive assurance that though there are infinite depths in God which our finite minds can not sound, the God revealed to us in Christ Jesus is the true and only God.

There are abroad at present the apostles of the New Theology who claim to have found the permanent elements in the Christian Doctrine of God. They use the old words but with a changed meaning. They may even go so far as to believe that the Trinitarian Creed was true for the early Church, as it was an honest interpretation of a real experience. If they would only claim that the truth needed restatement, one could agree with them. But they believe the early conception of God as Trine needs not restatement but alteration. God is one; as Father he is Creator and Sustainer of all things, and is made known to us as Love; God in Christ is the Son; God in us is the Holy Ghost. Instead of personal distinctions in the Godhead we again have only different modes or rather spheres of operation. This new creed uses the Trinitarian formula but denies its substance. It is Unitarianism in disguise. In the end it deifies man, and becomes humanitarianism. It gives man no worthy object of desire whereby he may erect himself above himself, whence he may derive an indefectible rule of conduct, a constraining incentive to self-sacrifice, an adequate motive for patient endurance. This new religion does not speak with the authority needed to be a guide in life much less to conquer and uplift a world. Unitarianism maintains no missions. Dr. Horton points out that Agnosticism has really demolished the Unitarian position: "For Agnosticism, as it appears in the philosophy of Spencer, has made mankind realize that God apart from revelation is unknown and unknowable. Unitarianism always started from an assumed knowledge of God; and knowing or thinking that it knew what God was it denied that Jesus was God. But Agnosticism has taught us that

we do not know so much of God as we thought we did; indeed we have no such *a priori* knowledge of God as can justify us in saying that Jesus is not God. God is unknown and unknowable but not otherwise known than as the cause of phenomena. In face of this Agnostic position, Unitarianism wakes to the discovery that the God it knows or thinks it knows, it knows only from and through and in Jesus. The Father who cares for men and loves them, the Redeemer who seeks to save and recover them, the unswerving and omnipotent Love that will not let men go, is known in one way and in one way only, by the light of the knowledge of the glory of God in the face of Christ Jesus. Confucianism, Buddhism, Islam do not know this God. Science philosophy, natural religion do not know Him. But since He is known only in Christ, it is impossible to use the idea of such a God to discredit the soul or consciousness in which alone it was found."¹⁶ This would show that if the choice were between Unitarianism and Agnosticism, the latter would be the more reasonable. But Agnosticism also is unscientific. It is unscientific to refuse to give due recognition to the one fact of men everywhere—their search after God. Let me yet quote the reply of a scientist to the Agnostic attitude: "Can we believe, in view of all that we have learned from the study of nature, that behind the purest of our religious beliefs there is no reality, that they are, as many of those who profess to be authorities on comparative religion tell us, pure inventions, delusions of the non-critical intellect and delusions of the over-confident will? Their contention seems to be: thus and thus have these religious conceptions grown; here is their method of elaboration, therefore there is no reality behind them. This is a conclusion that the premises do not warrant. As a biologist I cannot but believe that every enlargement of human faculty has reference to actual external existence. . . . That the stages of religious appreciation have been correlated with the progress of evolution in human capacity is historically demonstrable; but it is more consistent with what we know of the course of evolution to believe that these emotions and feelings which are far more dynamic in the life of humanity than the concepts of the intellect, should be related to something in the character of God than that they

¹⁶ Horton's *My Belief*, pp. 107, 108.

should be baseless and unrelated. If life is to be intelligible, these, on account of their insistence and worth, must have their proper place in its scheme and it seems to me impossible to regard them otherwise than as real approaches of worshippers to a real object of worship."¹⁷ To disregard the fact of religion, man's quest after God everywhere, the fulfilment of every noble religious aspiration in that conception of God which has been revealed to us by Christ Jesus—to refuse to think through what these involve is not scientific. And when all the facts of man's religious nature are given their true place, all the questions involved in the mystery of creation pondered, all the sublime truths revealed by Christ and all the forces at work in the world through that spiritual kingdom established by Him through the Holy Spirit, a kingdom never more regnant than to-day, properly estimated, it will have to be admitted that the best confession of our faith still is the confession of our fathers—One God, Father, Son and Holy Ghost.

Gettysburg, Pa.

17 Prof. A. Macalister, *The Faith of an Evolutionist*. EXPOSITOR, Jan. 1910, pp. 12, 13.

ARTICLE II.

PROFESSOR VON DOBSCHÜTZ ON SLAVERY AND CHRISTIANITY.

BY PROFESSOR JOHN ALFRED FAULKNER, D.D.

There was a time when the relation of the Bible (especially the New Testament) and the Early Church to slavery was a very live question in America. An immense literature gathered around it. In the library of Drew Theological Seminary we have about 1000 books and 2500 pamphlets on slavery, of which no small part consists of discussions and arguments on the Biblical and ecclesiastical—historical side. I have never ventured to wade through these troubled waters. For a present day Church historian the question no longer exists. To find out the historical facts he simply studies in a quiet impartial spirit the historical documents and then compares his results with what other historians, who write from a purely scientific point of view, have found. But still one cannot refuse a look of admiration at those great gladiators North and South who fought over all sides of that burning question. There were three views: (1) That the Bible and ancient Christianity fully indorsed slavery as an apparently permanent institution, which had full rights in a Christian civilization. (2) That slavery was counter to the deeper current of the Bible, and to the feeling and religious conscience of the ancient Church, which opposed it wherever possible. (3) That slavery was recognized as a valid institution, inwoven in Greek and Roman life, which Christianity took for granted; still there was a consciousness of its inconsistency with Christian ideals of freedom and brotherhood, and the Church whenever possible opposed it or tried to do away with it. But we may leave our noble fathers' books North and South to rest quietly on their dusty shelves. It is, however, a vitally interesting question: What was the real relation of early Christianity to the institutions of the pagan world? That question was brought home to me again in reading Professor Ernst von Dobschütz's (University of Strassburg) article *Sklaverei und Christentum*

in the new (3rd) edition of the old Herzog *Realencyklopädie für protestantische Theologie und Kirche*, (XVIII 423-33 1906) edited by Professor Albert Hauck of Leipzig, and published by the Hinrichs of the same city. I shall first give a translation of that part of his article which concerns us, and then add a remark or two of my own.

After an interesting treatment of slavery in the Greek-Roman world, at the close of which he speaks of the philanthropie, Utopian, or socialistic fraternities or schemes which eliminated slavery, he says: Christianity had nothing in common with such aims. How false the attempt (as for instance of Kalthoff) is to derive Christianity from socialistic tendencies, from longings after emancipation of the proletariat, is shown just here. Christianity took over slavery simply as a necessary element of ancient civilization. Not even the thought that slavery is in principle reprehensible, and its abolition to be postponed only on account of circumstances,¹ is ever found in ancient Christian sources. In his parables Jesus simply presupposes the relation of master and slave (Mk. 13:34: Mt. 18:23 ff; 25:14 ff; Lk. 12:42 ff; 17:7 ff); not a word about its being wrong! Paul declares distinctly that Christianity does not do away with existing relations. Who is called as a slave shall abide as a slave, even when he could get freedom.² Also in the letter to Philemon he never indicates a wish to let Onesimus go free, not even in v.16; only mild treatment instead of the strict punishment which according to law and custom, would come to the runaway. As to the Jewish Christian societies we are not sufficiently instructed, in spite of Acts 12:13 (over against that perhaps Jas. 5:4, Mt. 20:1 ff). But everywhere in the Gentile Christian societies we find slaves, and indeed in great numbers. Here belong the people of Chloe (1 Cor. 1:2) those from the slave families of Aristobulus, of Narcissus (Rom. 16:10, 11) of the imperial house (Phil. 4:22). Still it is mistaken to represent the oldest societies as predominately slave societies. Celsus represented Christianity simply as a religion of the uneducated, slaves, women.

1 So Möhler, also Baur, *Christenthum und Kirche*, 369.

2 This is the true sense of *μᾶλλον χρῆσαι* in 1 Cor. 7:21 as is being more and more acknowledged (as for instance, by Uhlhorn, Weizsäcker, Heinrici.) Schmedel, Harnack, in spite of Luther, Calvin, Neander, Hofmann, Godet and others).

Origen as to its form resents this imputation;³ it (Christianity) turns itself *also* to slaves. The exhortation to masters (Col. 4:1; Eph. 6:9, and especially 1 Tim. 6:2) presupposes slaves in Christian houses. After her escape Thecla with a great following of slaves appears with Paul.⁴ Clement of Alexandria rejects as others luxury and a numerous force of servants,⁵ but he also presupposes slaves in Christian houses.⁶ The Acts of Philip (66, p. 27. Bonnet) offer a good illustration where Hieros, the most conspicuous man in the city after conversion goes around not with a great following (*μετα ὀψιχίου καὶ ὄχλου*) but only with two slaves.⁷

According to Apostolical Constitutions, 2:62, under the necessities of life for which Christians had to go to the annual market, slaves are mentioned. In the Acts of Thomas (c. 2) Christ Himself sells his "slave" Thomas as architect to an Indian merchant, an account imitated in the Preaching of Bartholomew (p. 70, Lewis). John serves as slave in a bath house.⁸ The desire of slaves to be emancipated, perhaps stimulated by the preaching of Christian freedom, was thoroughly opposed, particularly the demand to be bought free by the congregational funds.⁹ This would not only have financially over-burdened the societies, but would have created a suspiciously large mass of proletariat whose support would be a difficult thing. If the freedman had to support himself, then a dotation was generally attached to the emancipation.¹⁰ Only in cases where the Christianity of the slave was endangered did the society interfere.¹¹ Often well-to-do believers bought their brethren in order to free them.¹² It is also true that Christians willingly sold themselves as slaves in order to feed the poor with the proceeds.¹³

So it remained externally in the ancient Church. But in-

3 Contra Cels., 3:44-9.

4 Acta Apost. Apocr. I, 266 (Lipsius).

5 Paed. 3:4.

6 Paed. 3:11; 3:12.

7 But comp. Chrysos. in 1 Cor. Hom. 40.

8 Acta Joh. 15 ff. Ed. Zahn.

9 Ign. ad Polycr. 4:3.

10 Salvian, ad Eccles. 3:7.

11 Mart. Pionii 9.

12 Hermas, Mand. 8:10, Sim. 1:8, Didasc. 18, p. 91=Apos. Const. 4:9, Nius Perist. 9:1 in Migne, Pat. Gr. 79:864; Jerome, Ep. 47.

13 I Clem. 55:2 (further references in Art.)

nerly many things were changed. The relation of master and slave received a new moral content, a new religious background. The mildness of the master and the fidelity of the slave appeared in heathenism the out-flow of personal good-heartedness, but with the Christian it was a principle. The masters were held to grant their slaves what was right (Col. 14:1), not to scold (Eph. 6:9; *Did.* 4:10), not to punish hard, which went as heathenish (Herm. *Sim.* 9:28, 8); and the slaves were as energetically exhorting to peaceful obedience (Col. 3:22 f.; Eph. 6:5 ff.; *Did.* 4:11) and willing suffering of undeserved punishment (1 Pet. 2:18ff.), and both master and slave referred to their final responsibility before the Heavenly Father. The brotherly relation was taken earnestly (Philem. 16), the abuse of it on the part of the slave was to be prevented (1 Tim. 6:2). To show true service to heathen masters is an honor to a Christian (1 Tim. 6:1; Tit. 2:9f.) Christ has not made slaves free, but has made of bad slaves good.¹⁴

In heathenism material interests still ruled. The lord cared for his capital by good treatment of his slaves, the slave for his welfare by true service to his lord. Christendom emphasized, on the other hand, the higher interests. Paul did not hesitate to injure the gains of the master by driving out the spirit of soothing from the maid in Philippi (Acts 16:16 ff.) The saving of the human soul even in slaves, is the first duty. Therefore Christian masters endeavored to win to faith their heathen slaves, by persuasion, not by force.¹⁵ That they did not compel them to Christianity is shown by the fact that there were heathen slaves in Christian houses.¹⁶ According to Augustine the house father shall instruct his slaves as well as his children in the right worship of God.¹⁷

The Christian faith furnished, however, not only ethical motives, it gave the slave something which he could not find so easily elsewhere. Within the society he had the feeling of an equal standing as a man. If slaves had an entrance to other

14 Aug. *Enarr.* in Ps. 124:7, Migne, *Pat. Lat.* 37:1653. Comp. portrayal of Christian nursemaid in his grandfather's house in *Conf.* 9:8, 47.

15 Aristides, *Ap.* 15.

16 Eus. *H. E.* 5:1, 14; Athenag. *Suppl.* 35; *Ap. Const.* 4:12; Chrys. in *Eph. Hom.* 22.

17 Aug. *Serm. dom. in Monte* 1:59, *Civ. Dei.* 19:16.

religious societies,¹⁸ that did not impair the fact that in Christianity the fundamental principle of equality before God (1 Cor. 12:13; Gal. 3:28; Col. 3:11—the difference between free and slave is done away, as well as the equal distinction between Greeks and Barbarians) was taken with real earnestness, even in the external relations in the assemblies. To be sure, for baptism of a slave the consent of his master was necessary, as with entrance to a guild or society.¹⁹ If the consent was declined the slave went as outside or extraordinary member. But the baptized slave enjoyed all rights. There was no distinction of place. Slaves became clergymen. We know from Hippolytus²⁰ that Bishop Callistus of Rome was formerly a slave, that he knew what the treadmill was and forced work in the mines of Sardinia; so we could conclude the same servile origin for the majority of the first Roman bishops; Evaristus and Anicetus are slave names. Pius is brother of the former slave Hermas. Of course they were mostly as freedmen advanced to leading positions, as was true also in the imperial administration. Slaves and female slaves who became martyrs were revered by the societies. We think of Blandina,²¹ Felicitas,²² Potamiae,²³ Porphyry,²⁴ Vitalis.²⁵ In the canon of Hippolytus (6:46 f., p. 68, ed. Achelis), it is provided that a slave who on account of his Christianity is scourged by his master has the rights of a confessor and the rank of a presbyter. Tertullian expects that Christian slaves of heathen masters will render them no service in offering to idols, and Peter of Alexandria places on Christian masters who make their slaves offer for them at the altars harder penances than those laid on the slaves themselves. On the epitaphs of Christian cemeteries there is never found the designation slave,²⁶ while on the other hand it is often that Christians are called "slaves of God" (1 Pet. 2:16; Apoc. 1:1; also in

18 Foucart, *Associations Religieuses*, 6 ff., Hatch, *Organization*, etc. 31 and note 14.

19 *Dig.* 47:22, 3:2. *Canon Hip.* 10:63. For judgment of Lewis the Pious's officers sq. Agobard, *Ep. ad proc. Palatii in Migne* 104:175.

20 *Philos* 9:12.

21 *Eus. H. E.* 5:1, 17.

22 See the *Acts of Perpetua*.

23 In Palladius, *Hist. Laus.* 3.

24 *Eus. Mar. Pal.*, p. 78 ed. Violet (Cureton's Eng. transl. 41-3).

25 Ambrosius, *Exh. Virg.* 1, 2.

26 De Rossi, *Bullet.* 1866, 24.

Hermas. The expression was sometimes used in pre-Christian cults).

Stronger than the declamations of a Seneca and Epictetus are the short words of Tatian: "Am I a slave, then I bear slavery; am I free, I lay no store by noble birth."²⁷ So Irenaeus: "Of free and slave Christ makes children of God, sending to all equally the spirit who creates life."²⁸ And compare Origen: "We point to slaves, who have received a free spirit and have been enobled by the Logos."²⁹ "Worldly freedom and slavery are only appearances," says Tertullian.³⁰ Chrysostom calls them only names,—sin and righteousness are the realities.³¹ Slavery does not lower the slave, says Cyril of Jerusalem.³² Christian slaves were without distinction called Brothers.³³ "Nevertheless with us there are no slaves, but we regard them and call them brothers by the spirit, fellow-slaves by religion."³⁴ Practice may not always have corresponded with this ideal, but the Church stood for a good treatment of slaves even at home.³⁵

Especially Christianity fought with all energy against the sins which made the slaves of both sexes tools of vice. One reads what the Fathers say of prostitution—boys (used for unnatural lusts), etc.³⁶ To Christian influence is also to be ascribed the doing away by the Constantine legislation with the punishment of crucifixion and the branding of fugitives.³⁷

Von Dobschütz now takes up the relation of Christianity to slavery after the Church was firmly established by the State:

The Christian Church (he says) had taken over slavery as a part of ancient culture, and even when she attained mastery in the empire she never thought of doing away with it. The ordering of economic relations she referred to the State, and when later she inherited from the State, she inherited also the duty to

27 *Orat.* 11.

28 *Iren.* 4:21, 3.

29 *Contra Celsum* 3:54.

30 *De Cor.* 13.

31 *Opera* ed. Montf. I, 784, XII 346.

32 *Catech.* 15:23.

33 *Arist. Apol.* 15.

34 *Lact. Inst.* 5:16.

35 *Didasc.* 18; *Apos. Const.* 4:6; *Syn. of Elvira* c. 3.

36 *Just. Mar. I, Ap.* 27; *Tatian, Or.* 28; *Clem. Alex. Pæd.* 3:4. *Comp. Seneca, Ep.* 15:3.

37 Monmunsen, *Röm. Strafrecht*, 921; Marquard, *Privatalt.*, 184.

protect standing rights. She was interested not in man's rights in slaves but only in his Christian faith. Yes, one has to say that the more Christian life became worldly, social distinctions were made the stronger and slavery the more severe, all inside efforts for equalization and amelioration to the contrary notwithstanding. Only in the monasteries was there a peculiar mixture of ancient Stoic and ancient Christian motives leading to the thought of equality, to the honors of man even to the slave. From here went the later transformation.

In consequence of the slave supply being greatly decreased on account of peace, and in consequence of the change from manorial estate to dairy farming, in place of the old slave law that of the colonists came in, that is, half free serfs who were personally free, who could not be sold, amenable to civil law and protected by it, but still bound to the soil.³⁸ Often slaves might be advanced to colonists, more often free peasants pressed down to colonists or half-free serfs. This economic and social change was due not to Christianity but to the breaking up of ancient civilization, and it appeared side by side with the serfdom of the conquered peoples in the newly-arisen German empire. And this later serfdom was itself due in part to the same agrarian impulse. As vassalage this form of serfdom has continued till modern times, and after the Thirty Years War it degenerated in the eighteenth century here and there into a form of bondage reminding one of slavery.³⁹ In all this the Church was as good as not interested. She had incidentally taken to herself those thus oppressed; from the half-free she had from time to time recruited her clergy.⁴⁰ She had herself, however, exercised the rights of master, and in the long run showed herself little capable of moral influence on these relations or of transforming them.

However, there were real slaves until the late Middle Ages. As *servus* designated both kinds of loss of liberty, the position of matters is not always clear. There was semi-slavery (serfdom, Hörigkeit); since the tenth century the word slave came out, according to the usual view in consequence of the German wars

38 *Cod. Theod.* 5:17; *Just.* 11:48, 50.

39 G. F. Knapp, *Die Landarbeiter in Knechtschaft und Freiheit*, 1891, 23. (I understand that this form of slavery still exists in parts of Germany).

40 Theganus, *Vita Ludov. Imp.* 20, in *Migne*, 106:411,

with the Slavs, according to Langer, first with the Venetians who imported Slavs from the Black Sea. Since the thirteenth century the word slave has spread in all languages. The Church herself possessed real slaves, and made good her rights in them as emphatically as any slave owner. Fugitives must be brought back and firmly held.⁴¹ The iron neck ring which came in for fugitives in place of the brand mark carried different Christian emblems.⁴² According to the mediaeval conceptions of law the slave was saleable property. Church canons of Wales and Scotland set the weregild for slaves. In the weightiest matters of life, such as marriage, the consent of the lord was necessary.⁴³ But he received (as in the Greek and later Roman legislation) a limited legal freedom and property-rights and the protection of the weregild (that is, his death by the fine of the murderer.) The Church took the slave in, in so far as she placed these legal norms under her protection, offered an asylum to the defenseless, and compelled to mild treatment.⁴⁴ His Sunday rest was assured.⁴⁵ She sought to make the masters responsible for the morality of their slaves,⁴⁶ and placed concubinage with a female slave under Church discipline.⁴⁷ What the imperial law had done before, the Church now assumed. Especially the making certain the freedom of those emancipated.⁴⁸ The different Churches exercised a kind of patronage over the emancipated.⁴⁹

Emancipations were customary even among the heathen in large measure, especially in case of death, where it was looked upon perhaps as a transformation of the original offering up of slaves to the gods.⁵⁰ With the Christians, especially since the coming over to Christianity of the rich and great in the fourth century, these emancipations greatly increased. But it was dis-

41 Greg. Great *Ep.* 9:30; Can. Orleans, A. D. 514, can. 32.

42 De Rossi, *Bullet.* I, 49-67.

43 Cl. Orleans, 514, c. 24.

44 Cl. Orl. 511, c. 3, of Epaon, 517, c. 34, 39, of Orl. 549, c. 22, of Macon 585, c. 8, of Cluchy, 627, c. 9, of Chalons, 813, c. 51.

45 Cl. of Berkhamstead, 697, etc.

46 Benedict Levita 1:9.

47 Finnians' *Poenit* 39, 40, in Wasserschleben, 117, and L. K. Götz, *Alttrussische Kirchenrecht*, 278.

48 Cl. of Orl. 549, c. 7, etc.

49 Cl. of Paris, 556, 573, c. 9.

50 *Acta Philippi* 81 (p. 32 ed. Bonnet); *Acta Petri* c. Simone 28 (p. 77 ed. Lipsius).

tinently understood that this was no duty of the Christians,⁵¹ but was estimated as an ascetic accomplishment on the same level as the renunciation of property. It did not happen on account of the slaves—on the contrary these often did not wish it⁵²—but for self-renunciation.. It did not belong to conversion to the Christian faith,⁵³ but to conversion in the later sense as entrance into the state of a monk.⁵⁴ Even in Islam emancipation of slaves was a meritorious work. The act was done, as before in the temple, so now in the Church before a bishop⁵⁵ The special way of emancipation in the form of a make-believe sale or an apparent gift to a God, to a temple, as the Delphic inscriptions have taught us,⁵⁶ are repeated here.⁵⁷

It was not the official Church, which felt herself the protectress of standing rights, but the monks who worked toward the doing away of slavery and finally accomplished it. And here the motives of a Stoic-Cynic philosophy were united with Christian thoughts. So in the theory of both Chrysostom and Augustine that slavery did not belong to the original state of man, but came in on account of sin (especially Gen. 9:25).⁵⁸ This monkish theory was given no practical effect by churchmen, but rather served to strengthen the right of the master in his slave and in the right of chastisement.⁵⁹ As a monkish career for souls Gregory I praises emancipation as a good work in words which remind one of the Stoic Jurists.⁶⁰ But as a bishop he held discipline over the slaves of his Church even unto cruelty.⁶¹ In fact Church canons forbade bishops and abbots to emancipate slaves, so that Church property would not become lessened⁶²

51 *Acta Petri et Andreae* 20 (ed. Bonnet, p. 126; *Ethopic Acts of Peter* p. 91, ed. Budge).

52 *Hist. Laus.* 61 (ed. Butler, p. 156).

53 The emancipations on account of baptism in Acts of Pope Alex. V. and of St. Sebastian are apocryphal.

54 (See references in article, p. 430, lines 49-53).

55 Soz. 1:96; Cod. Theod. 4:7.

56 Schürer, 3 Aufl. III, 53.

57 Examples in Möhler, *Bruckstücke aus der Geschichte der Aufhebung der Sklaverei*, in *Ges. Schriften*, II, 126 f., and in Migne, *Pat. Lat.* 99:659 (Cl. of Aquileja, 1351).

58 Chrys. *Op.* I, 782, etc., Aug. *Civ. Dei* 19:15.

59 See the patristic comments on 1 Cor. 7:21; Isid. of Pelus. *Ep.* 4:12, Migne, *Pat. Gr.* 78:1060.

60 *Ep.* 6:12.

61 *Ep.* 9:200.

62 Cl. of Agde 509, c. 7 and often.

Nevertheless such emancipations often happened. Church canons secured the right of possession of slaves to masters against the pretext of freedom on the ground of religion.⁶³ No slave could become a clergyman against the consent of his master, nor enter a cloister.⁶⁴ Runaways must be brought back.⁶⁵ The Church put up the bars again against social equalization. Even freedmen must be excluded from the clergy,⁶⁶ though later many serfs came in, and slaves were found in the monasteries without distinction.⁶⁷ In an epistle of recommendation by Isidore of Pelusium—compare with epistle to Philemon—for a slave who had run away on account of some transgression, he speaks out his surprise that a Christian who knows the all-freeing grace should yet have slaves;⁶⁸ in every case they are to be treated as men.⁶⁹ John the Eleemosynary knew how to impressively persuade hard-hearted masters to mildness, and in case of necessity to compel the selling of the slave.⁷⁰ The Church possesses slaves, but the cloisters shall not. Plato, abbot of Sacundion, near Constantinople, A. D. 782 ff., would not allow any slaves in his monastery,⁷¹ and Theodore of Studium, protested energetically in his Testament against any holding of slaves, adding the words, To a worldly Christian it is allowed, as marriage.⁷² Theodore of Canterbury declares—not correctly—that the Greek monks have no slaves, the Romans have.⁷³ Benedict of Aniane would not accept the gifts of serfs for his monastery with goods.⁷⁴ Theodore imposes penances on those who steal and trade in men.⁷⁵

This may suffice for von Dobschütz. I have also read the elaborate discussions of Professors Overbeck, Zahn and Lechler, the first from the point of view of one extremely unfavorable to Christianity as an anti-slavery force, the second and third of one

63 Cl. Gangra, 343, c. 3.

64 Leo I, *Ep.* 4:4; Cl. Chalc. 451, c. 4; Can. Apos. 81; Gelasius *Ep.* 9:14 (Migne 59: 52).

65 Cl. Orl. 541, c. 32.

66 Cl. of Elvira, c. 80.

67 Nilus, *Ep.* 4:4 (Migne, *Pat. Gr.* 79: 552).

68 *Ep.* 1:142 (Migne, *Pat. Gr.* 78:277).

69 *Ep.* 2:471.

70 *Vita* 33 (Ed. Gelzer, p. 65).

71 Migne *Pat. Gr.* 99:825.

72 *Ibid.* 99:1817.

73 *Poenit.* 8, in Migne, *Pat. Lat.* 99:931.

74 *Acta Sanctorum Ord. Bened.* I, 197.

75 Migne, *Pat. Lat.* 99:962, 966.

who tries to make the best showing possible for Christianity as an ameliorating power.⁷⁸ It seems to me that von Dobschütz has correctly stated the facts on their two sides, viz., that (1) the Church took slavery for granted like the institutions of the family, State, etc., and felt no consciousness of its radical incompatibility with the spirit and life for which she stood, but that (2) by making the slave a brother and conferring upon him all the spiritual privileges that she could bestow on anyone, she unconsciously undermined all forms of serfdom. The doctrine of the divine Fatherhood must ultimately work itself out toward equalization of human conditions in a way of which we have even to-day but little conception.

Madison, N. J.

⁷⁸ Overbeck, *Ueber Verhältnis der alten Kirche zur Sklaverei in römische Reiche*, in *Studien zur Geschichte der alten Kirche*, I. Schloss-Chemnitz, 1875, 158-230. Zahn, *Sklaverei und Christenthum in der alten Welt*, Erl. 1879, reprinted in *Skizzen aus dem Leben der alten Kirche*, 2 Aufl. Erl. and Leipz. 1898, 116-159 and (notes) 345-351; Lechler, *Sklaverei und Christenthum*, 2 parts, Leipz. 1877-8 (Univ. Prog.)

ARTICLE III.

THE AMERICAN THEOLOGICAL SEMINARY AND ITS
COURSE OF STUDY.

BY REV. W. A. LAMBERT.

The real history of the American Theological Seminary has not yet been written; perhaps it is too early to expect it. It may be safe to assert, however, that when it can be written the history will explain the difficulties and the imperfections of the Seminaries, and excuse much which otherwise might seem almost inexcusable.

The simple fact that in America theology has been separated from the university has had far-reaching results. The American Theological Seminary from the beginning was placed upon the same footing as the German Prediger Schule, of which a German Review has recently written: "The purpose of these schools is to give such men as have not sought or could not find their preparation and education in the usual course, but in whom a strong desire for the theological calling afterwards was felt, a thorough theological and biblical-theological training, but at the same time also to serve such as desire to supplement their university studies. Looking upon the purpose of such a school we might from the outset become somewhat suspicious of the scientific character of the commentary under review. In such schools the danger is always present that the students are given finished results and are not introduced into the scientific work, which demands a comparison of various views." (Rudolph Steinmetz, *Theol. Lt. blatt.* Jan. 1, '09, Sp. 5). What is the exception in Germany became the rule in America, largely because the Seminary, separated from the university, continued college methods, and so offered the anomalous condition of a post-graduate course with undergraduate methods.

Another historic circumstance tended in the same direction: In America there was no State Church, but each Church was forced to maintain, defend and justify its separate existence. In order to do so, it was driven to study its origins, and to recall

the older teaching. The American Churches became more conservative than the European Churches and in their conservatism reached no modern questions. Their first problem was to find the solution reached by the fathers, and to stand by these solutions. For this university methods were not so necessary, the man could practically determine the historical fact, and become a recognized authority, from whom others must learn his results, without much inducement to go over the same historical material a second time.

A third historical factor in the making of our seminaries what they are, is the constant need for practical men. Their purpose has not been to produce theologians, but to prepare pastors. The first theory usually advanced is that the pastor need not be a theologian, or at least can succeed in practical work with a very moderate amount of theological education. And, as the Church is conservative, that education must consist in the inculcation of the results reached by the Church. History simply has repeated itself, and doctrinal theology assumed the controlling position as the days of orthodoxy.

These three historical facts may suffice to explain, although they may not alone have caused, the character of our Theological Seminaries. To them we can trace the conservative, collegiate and dogmatic nature of the instruction at the Seminaries.

Now, however, circumstances have largely changed. The Seminary still is separate from the university; but inasmuch as the churches almost without exception have provided excellent colleges, and require a college course for admission to the Seminary, the reason for retaining collegiate methods is entirely lost. The conservatism can still be retained, but not for the same historic reason. Our American churches have fully justified their separate existence on historic grounds; the question now confronting them is whether they can justify their separate existence on modern grounds; or, even more, whether they can justify the existence of the Church against modern thought and life. The conservatism must furnish the basis of progressiveness and aggressiveness. And while we still need pastors the contrast between pastor and theologian, although over-emphasized by the sects and by the people, needs so much more to be done away with as mischievous and unwarranted. So long as "theologian"

means a man trained in the historical positions of the Church, the contrast may be justifiable; but if "theologian" means a man trained in the problems which the Church faces to-day, how can the theologian be unpractical, or the pastor succeed in grappling with problems without adequate acquaintance with them? A one-sided, inadequate theological training may either unfit a man for practical work, or compel him to forget his theology or neglect it in order to succeed in the pastorate. Examples for both effects might be quoted. The deduction from this fact should not lead to a harsh judgment on the man so much as to a revision of the course of his preparation.

One more historical effect of the separation of the Seminary from the university is to be noted: In the university philosophy is co-ordinated with theology, and the theological student is expected to do some work in philosophy. The Seminary is not only separated from a philosophical faculty, but has grown into a spirit of distrust of philosophy. The leaders of the orthodoxy of the seventeenth century were philosophers of high standing. Their philosophy is antiquated. It becomes natural that those whose conservatism has led them to accept the old theology should not appreciate the new philosophy. Yet the new problems of theology, both theoretical and practical, are due largely to the new philosophy. Ignorance of the latter makes the theologian unpractical, because he is out of touch with his own time, and the spirit of the time.

A false pedagogical principle is involved in the conservatism of the Seminaries, and their acceptance of the collegiate method of instruction. The inculcation of facts is not a real preparation for life. The college which has its function in the inculcation of results is, therefore, not an adequate school for life. Hence the American colleges, forced by the exigencies of American conditions, into preparing men for life, tend more and more towards university methods. The distinctive feature of the university method is the introduction to problems, and to methods of solving problems. Its aim is not so much to furnish the graduate with a complete system of teachings, as to provide him with an abundance of unsolved problems, and the skill and interest to work at their solution. Implied in this is also the ability to see and to grapple with new problems.

This is the correct pedagogical principle for two reasons: What a man meets with in actual life are problems, not simply occasions for applying ready-made solutions. Secondly, every man naturally inclines toward conservatism so strongly that with the smallest modicum of truth he can become dogmatic. Add to the conservatism natural to him a strongly conservative education, and he goes out into life knowing everything, and learning nothing henceforth. Or if he is fortunate enough to learn something, it will be at the expense of distrusting everything he learned before. A conservative education naturally leads either to stagnation or to radicalism, or at least to an erratic course.

When complaint is made that the pastor no longer holds the position in the community which was once granted him and which he commanded, we must blame, not so much the Theological Seminary, as the historical conditions which made the Seminary what it is, and the Church, which has not made the Seminary what it should be. But here influences have worked in a circle. The conservatively educated ministry has upheld a conservative Seminary and demanded it, beyond the time when the conservative Seminary in that sense was useful and necessary.

What can be done to revise and improve? At least this: We can formulate and study ideals of what the course should be, and then strive toward realization of these ideals. The requirements to be made of such a course are hinted at above; it must be a university, not a college course; it must concern itself at least as much with the problems as with positions; it must not overlook the importance of philosophy; it must prepare for practical work by thorough acquaintance with the theology underlying the work; it must not over-emphasize dogmatic theology at the expense of any other department, either in the amount of time devoted to it, or in the influence given it in other departments. A further requirement should be readily admitted: it must give a thorough and complete survey of the entire field of theology, although it may not be possible to go into all details of every part. Then the detailed study of special portions should vary, if not yearly, at least frequently enough to guard against any lifelessness on the part of the teacher.

Coming to details, it seems a fair requirement of a theological course that it should acquaint the student with the contents, the

problems and the difficulties of every portion of the Bible. One of the serious faults of the conservative Seminary of America has been that it studied the Bible very much as the seventeenth century theologians studied it—for the dogmatic material contained in it. But such Bible study is radically out of joint with the time, and with the principles of Reformation theology. The Bible is to be known and studied for its own sake, and not for the sake of the system which has been derived from it. In a three years' course it should be possible to cover both the Old Testament and the New Testament with fair thoroughness. The New Testament in Greek is no difficult book for a college graduate, and a small book for the year's work. With proper guidance it could be covered three times, if necessary, in that time. Unfortunately the Old Testament in Hebrew is a sealed book to the college graduate as a rule. But to spend an entire year on the details of Hebrew grammar—by no means a theological study—seems at the best unfortunate. It should be possible to begin the study of the Old Testament at the beginning of the Seminary course and to continue it to the end—taking the English or the Greek text until Hebrew becomes usable. Systematic theology also should run throughout the course, its three divisions falling naturally to the three years—apologetics, dogmatics and ethics. Historic theology should run through the three years—Church History, History of Doctrines and Symbols as Modern History of Doctrines. Practical Theology should run through the three years, Homiletics, Pastoral Theology, Catechetics. And one man should represent philosophy, teaching Encyclopedia and Methodology, History of Religions and Philosophy of Religion.

The three years would then give the student the following:

- I. Encyclopedia, Church History, Old Testament and New Testament, Apologetics, Homiletics.
- II. Church History and Dogmengeschichte, O. T. and N. T., Dogmatics, History of Religions, Catechetics.
- III. Dogmengeschichte and Symbolics, O. T. and N. T., Ethics, Philosophy of Religion and Pastoral Theology.

Given three hours a week to each study, a high estimate for some, each student would have eighteen hours a week throughout his course. Allowing for university methods, these could probably be reduced to twelve. Distributing the work of teaching

among six professors—less could hardly do justice to the branches and to the students—each professor would have at the utmost nine hours a week, with a possibility of reducing this to six.

Such a scheme may seem visionary, and must seem so, if we assume the collegiate, text-book method of study. With a university method, why should it not be possible?

Many details have not been touched upon in the above outline. Under Old and New Testament are included of course Introduction, History, Exegesis and Theology. But the arrangement of these, as of the details of every course should be left to the professor. He is not a college professor, with work prescribed, but a university professor, with a certain freedom as to the arrangement of his course, and the emphasis he may feel inclined to lay upon this or that portion of his work.

One word as to the distribution of the work to professors. Where professors have special preferences and abilities, it would certainly be well to consider these, and to agree among themselves as to the branches each may desire to teach. Especially should this exchange of subjects be arranged for whenever there is danger that a professor has grown old upon a subject, and has lost that freshness which is indispensable in the teacher.

The plan outlined above calls for six professors:

1. The philosophical professor, to teach Encyclopedia, History and Philosophy of Religions.
2. The New Testament professor, to teach all New Testament studies.
3. The Old Testament professor, to teach all Old Testament studies.
4. The professor of Dogmatics, to teach Apologetics, Dogmatics and Ethics.
5. The professor of History, to teach Church History, History of Dogmatics and Symbolics.
6. The professor of Practical Theology, to teach Homiletics, Catechetics and Pastoral Theology.

There are many branches of theology which might be inserted here and there—generally they fall as subheads to the main branches here indicated, and could be taught most satisfactorily in connection with these branches. Once grant that the Semi-

nary is a university school and not a college and the need of developing every distinct branch in all its details falls away. The course suggests much for the student to do after he leaves the Seminary. Through the acquaintance with problems and methods he becomes his professor's co-laborer in later years; he does not remain simply his professor's student.

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ARTICLE IV.

THE GENESIS OF THE "NEW MEASURE" MOVEMENT
IN THE LUTHERAN CHURCH IN THIS COUNTRY.

BY PROFESSOR DAVID H. BAUSLIN, D.D.

The story of the Christian Church in this country has often been told, but with primary reference to its external, institutional and political aspects. The religious life itself, its dominating motives, its characteristic experiences, its manifestations of spiritual power, its advancing and receding ideas of extravagant manifestation and expression, its wider relations and its deepest sources, has been somewhat less fully treated, accounted for, interpreted and classified. The writer has long cherished the desire to treat one phase of that religious life, particularly identified with one period of the history of the Lutheran Church with some degree of fulness proportionate to what he has come to deem its importance. He shall hope in this paper to present what, at the best, can be but a very incomplete survey of a field of investigation which he would gladly have traversed in a more leisurely and ample manner, did the limits of time and space permit.

The tendency of fanaticism is one of the perils attendant on the deep stirring of the religious feeling at any time. In every religious reaction there will surely arise two parties. The difference between those parties will be as to the extent to which the reactionary movement may be accorded welcome and endorsement. One party will on the whole be conservative, retaining very much of what is old, while the other party will incline to radicalism, reducing the old at least to a minimum and going oftentimes to the extent of eliminating it entirely.

The movement of which we write very soon led to division along the lines thus indicated and with some of the entailed results of that division we have yet to reckon. That this came in as a result is not surprising when we note carefully the character of this movement. It was not a "revival" in the broad and historic sense, but in the narrower signification, which has

grown up in recent centuries, of a particular method of doing Christian work and an unwarranted emphasis upon particular experiences and manifestations as tests of the genuineness of what was alleged to be "conversion." The new order the movement introduced had but meager respect for history and was imperious in its demands regarding what were the real tests of spiritual vitality. Not always content to live in peace with the old order, that was established and historical, it was quite determined at times to ignore that order altogether, if not to completely abrogate it, whenever and wherever that was possible.

What is known in the history of the Lutheran Church in this country, as the "New Measure Movement," was one phase of those successive waves of "revivalistic" fervor, attended with much fanaticism, that passed over this country at various times during the eighteenth and nineteenth centuries. That it was an abnormal and unhistorical importation from extra Lutheran sources, that it was an alien in our midst will at this day hardly be denied. That phrase, "new measure," stood for a type and as representing a system of religious activity which in some sections of the Church largely supplanted and antagonized methods which had been from the very beginning of its life associated with the genius and development of the Evangelical Lutheran Church. In the fourth and fifth decades of the last century what was technically denominated the "new measure" movement did not stand for a revival of religion in the best use of that word, but rather for certain extravagancies which seem to be inseparable from the introduction of certain revivalistic machinery. To use the language of the most authentic interpreter of the movement, it was associated with "solemn tricks for the sake of effect, decision displays at the bidding of the preacher, genuflections and prostrations in the aisle or around the altar, noise and disorder, extravagance and rant, mechanical conversions, justification by feeling rather than by faith, and encouragement to all sorts of fanatical impressions."

To understand the insignificance of the introduction of this movement into churches that had employed other methods through the entire period of their history, and to get at its genesis, we must see it related to other movements which had preceded it with great sweep of power and popular endorsement and

that were contemporaneous with its use in our Church. Three great waves of religious fervor of the revivalistic type had passed over this country, and they serve as a background upon which to study the "new measure" movement with its attendant "anxious bench" and a supplanted and derided catechism.

There was first of all the "great awakening," as it is known in the history of Christianity in this country, and extending from 1727 to 1750. That awakening came, as was not at all unphilosophical, as a great reactionary movement. It would be hard to overstate the sad state of contemporary morals. We read of the luxury and frivolity of the royal province which had supplanted the Puritan theocracy, of the increase of tavern loafing and profanity, of irreligion among the young, of the decline of orthodoxy among the mature, of the growth of heterodoxy and the deplorable and widespread introduction of a cheap foreign infidelity. The venerable pastor Stoddard of Northampton, and the "Half-way Covenant," admitting to the Lord's table, such as had not even made a profession of personal piety, are generally interpreted by the historians of New England religious life, as reflecting the utterly lax ethical and spiritual standards of the time. But in the first half of the century there came the "awakening" which swept through the intellectual centers of the east and later the pioneer settlements of the west. Churches, colleges and communities in New England were profoundly moved and through the border states of Kentucky, Tennessee and Virginia an amazing and popular religious movement added thousands to the churches.

Speaking of New England Dr. Edward D. Griffin, of great revival fame, said, "I could stand in my door at New Hartford and number fifty or sixty congregations laid down in one field of divine wonders." The College Church at Yale, which is said to have dwindled to two members grew until it included half the students in the institution. "From the year 1800 to the year 1825," said Dr. Gardiner Spring, "there was an uninterrupted series of revivals. There was scarcely a time when we could not point to some village, city or school and say, Behold what God hath wrought." Thus from a condition of formalism and declension which to so great an extent had marked the religious life of New England, for more than two generations, the

churches were aroused by a spiritual quickening of so distinct and pervasive a character that it has passed into the religious history of the country as "The Great Awakening." With the movement were associated three great names, Jonathan Edwards, George Whitfield and John Wesley. Religious interest sprang up in a marvelous way in many places at the same time, as at Northhampton under the awful preaching of Edwards, in New Jersey under Gilbert Tennent, and among the Scotch Irish population of Pennsylvania. Whitfield went up and down the country addressing enormous crowds. He was a man of impulse rather than judgment, with a marvelous voice, extraordinary effectiveness in dramatic oratory and with a powerful influence over the emotions of all classes of people. Censoriousness and vituperative criticism of good men became features of the "awakening" and, as in a later time, such as did not fall in with the sweeping tide of religious excitement were denounced as unspiritual men as unconsecrated and unworthy hirelings. Good, useful and estimable ministers of the Word, heard not infrequently before their own congregations a general denial of their Christian character and their proper place in the ministry. Whitfield particularly was easily affected by the physical phenomena which usually attended his impassioned exhortations—the outcries, the ecstasies and the swoonings—and instead of repressing them as unessential, he so treated them, recorded them and gloried in them that they came in the common view to be looked upon as the necessary organs of a true revival, and were by many of this great orator's ardent followers and imitators, extravagantly encouraged and cultivated.

What was done in the colonies under the leadership of Edwards, Whitfield and the Tennents, John Wesley, who had been led into the truth under the impulse of the introduction to Luther's Commentary on the Epistle to the Romans, did in England. The "awakening" coming thus as a reaction against a deplorable declension in religion, was in its turn followed by a reaction with results deeply lamented by Edwards in particular. Beginning in a burst of spiritual activity, which seemed, to use a phrase of its greatest leader, likely to make "New England a kind of heaven on earth," it ended in comparative coldness and torpidity in the sphere of religious life. Of the fifty years succeeding the

"awakening," Professor Davenport, the author of "Primitive Traits in Revivals of Religion," says, "It is doubtful if that section of the nation ever touched a point nearer the low water mark of popular indifference to the religious and moral life." Even Edwards, great of intellect and unblemished in life and a primate among preachers, was cast out of his pastorate and exiled to Stockbridge and the Indians by action taken in an atmosphere of acrimony most bitter and slander most gross.

Next in the order of these great revivalistic movements came that great wave of religious fervor among the Scotch-Irish in Kentucky and extending from 1800 to 1803. This, one of the most famous of the American religious tidal waves, occurred among a people Protestant to the core and with a striking fondness for theological argument, a people of whom one of their own countrymen wittily said that when the potato crop failed, they lived on the Shorter Catechism. In their character these people combine the shrewd practical common sense and intelligent purpose of the Teuton with the strong emotionalism of the Celt. This remarkable religious movement sprang out of a meeting held in the woods preparatory to the Holy Communion. This led to an epidemic of "Camp-meetings." Communities one after another were swept into the contagion of the fervid movement. Crops were left standing in the fields to care for themselves. Settlements were deserted and pioneers walked as far as fifty miles, fifteen thousand or more being present at a meeting at a place known as Cane Ridge. These campmeetings became the vocation of the people and as has been said, "Age snatched his crutch, youth forgot his pastime, the laborer quitted his task, the crops were left forgotten, the cabins were deserted, in large settlements there did not remain one soul."

Connected with this movement there were no great leaders as was the case with the New England movement. These backwoodsmen had been without much preaching and promptly accepted what they heard with remarkable emotional experiences. Presbyterianism had been the leading denomination, but the contagion and sweep of the campmeetings gave to the Methodists and Baptists the leadership in the Southwest. The most extravagant revivalistic phenomena marked the proceedings. There was laughing, leaping, sobbing, shouting, and swooning.

Little girls were stricken to the earth. Children were allowed to preach, a little girl of seven, in one instance, being propped up on the shoulders of a man, and exhorting the multitude "until she sank exhausted on her bearer's head." The "jerking" and "barking" exercises came to be manifestations of special power. The "holy laugh" became a feature of worship. Strong men were smitten to the ground as the Indians in their "ghost dances" in the Northwest. Speaking of these phenomena Prof. McMaster says in his "History of the United States, (Vol. 2, p. 581.)" "At no time was the floor less than half covered. Some lay quiet, unable to move or speak, some beat the floor with their heels, some shrieking in agony, bounded about like a live fish out of water. Many lay down and rolled over and over for hours at a time. Others rushed wildly over the stumps, and then plunged into the forest, shouting lost! lost!"

The third great movement of this general order, but different in some respects from those which had preceded, was that associated with the name of Charles G. Finney. He was a preacher of another order than any of the leaders in the other movements noted, being decidedly intellectual in his preaching, and in the main a strong and well balanced personality. The fifty years of popular indifference to religion, which followed in the wake of the "awakening," in New England was now to be succeeded by a surprising renewal of revival interest in all parts of the country, not only in the new settlements of the Southwest, but also throughout the northern and eastern sections of the country, and especially in western New York which was the center of the influence of Mr. Finney and the locality of his greatest success.

After a period of quietude the revival fires once more being kindled under the magnetic leadership of a really great preacher, burned with unrestrained fierceness in a section of the country of which it is said that Finney found it "so blistered and withered by constant revival flame that no sprout, no blade of spiritual life, could be caused to grow. Only the apples of Sodom flourished in the form of ignorance, intolerance, a boasted sinlessness and a tendency to free love and "spiritual affinities." In the section of the country where Finney labored with the greatest success there were whole stretches of territory which, in the usual reaction against extreme revivalistic methods prior to

his coming, were known as the "burnt district." The usual extravagance and fanaticism, insisted upon by many of the converts, as the characteristic marks of pure and undefiled religion, came also with this revival. Men and women fell from their seats as if smitten with the arm of a giant. Strong men had to be taken home by their friends in a state of collapse. On some occasions the confusion became so great that Finney felt obliged to expostulate with the people on the ground that those who were "seekers" should have more opportunity to think than was possible in the tumultuous explosions of emotionalism in which they found themselves. He wisely assured them that they needed the instruction of one voice and that calmness of spirit was essential to intelligent communion.

The years included in this movement also marked the period of the organization of certain of the revivalistic churches. In 1800, Martin Boehm, who was a Mennonite of Swiss ancestry, together with William Otterbein, who had been a Reformed pastor at Lancaster, Pa., led the way in the organization of the United Brethren Church. In the same year Jacob Albright, who had been reared a Lutheran, formed a society in Pennsylvania for "social prayer and devotional exercises," which was the first step in the organization of the Evangelical Association, the first conference of which was held in 1807.

Now from the historical standpoint the "New Measure Movement" in the Lutheran Church in this country is not to be dissociated from these revivalistic agitations, as constituting something of its antecedents as well as the kind of dominating religious environment in which it flourished. Under the existing conditions and in the face of the imperious attitude and persistent assertiveness of the most influential of the factors in the religious forces of the country at that time, it was not always easy for the friends of earnest piety in historical churches, with other historical antecedents and well approved, but more sedate, methods of work, churches such as the Lutheran and Reformed, to steadily adhere to the old landmarks of truth and church order. The temptation was constantly present to fall in, at least to some extent, with the more popular and turbulent method and fanaticism, as the only way of making war successfully on the dead formalism that stared them in the face from one direc-

tion and the only way of withstanding the proselyting zeal of the noisy sects around them, which were not slow to insist that whoever had not come in their own demonstrative way had not indeed come to the kingdom at all.

What this entire series of movements which came to be known under the general head of "New Measure," was, will appear in two quotations, the one from an historian who writes of the earlier days, and another of the later days. In a citation made by Prof. Walker in his "Aspects of religious life in New England" and quoted from a book published in Glasgow about the time of the "great awakening" and entitled "State of Religion in New England Since the Rev. Whitfield's Arrival There," I find this description: "There is a creature here whom you perhaps never heard of before. It is called an exhorter. It is of both sexes, but generally of the male, and young. Its distinguishing qualities are ignorance, impudence, zeal. Such of them as have good voices do great execution; they move their hearers, make them cry, faint, swoon, fall into convulsions. The ministers have generally tried to preserve some sort of order, and been satisfied with the crying out of a number at the hearing of their sermons; (the minister that never made somebody or other cry is unconverted), but the exhorters tarry in the meeting houses with the people after the minister is gone, and sometimes several of them exhort at once in different parts of the house, and then there is terrible doings. You may hear screaming, singing, laughing, praying, all at once; and in other parts, they fall into visions, trances, convulsions. When they come out of their trances, they commonly tell a senseless story of heaven and hell, and whom and what they saw there." This was from the earlier annals of the movement. In 1843, Dr. John W. Nevin, at that time professor in the Theological Seminary of the Reformed Church at Mercersburg, Pa., published "A Tract for the times," entitled "The Anxious Bench." In that powerful arraignment of the "New Measure," movement Dr. Nevin says in describing what he had witnessed in a Reformed Church. "Excitement rules the hour, no room is found for either instruction or reflection. A sea of feeling, blind and tempestuous, rolls in on all sides, the anxious then are encouraged to weep aloud, cry out and wring their hands. Now they are enveloped in the

loud tones of some stimulating spiritual song. Then there is prayer, which soon becomes as loud, commencing perhaps with a single voice but flowing quickly into a sea of tumultuating sounds, from which no sense can be extracted even by the keenest ear. The mourners besiege the altar, pell-mell, kneeling, or it may be floundering flat upon the floor and all joining in the general noise. Then may be heard the voice of the preacher shouting some commonplace word of exhortation, which nobody hears or regards; while at different points, vague, crude expostulations and directions are poured into the ears of the struggling suppliants by "brethren" now suddenly transformed into spiritual counsellors, who might be at a loss themselves, at any other time to explain a single point of religion. In due time one after another is *brought through*; and thus new forms of disorder, shouting, clapping and so on, are brought into play. In this way the interest of the occasion, such as it is, may be kept up until a late hour. But who will pretend to say that instruction has been regarded or intended, as a leading part of the process."

That our Church in certain sections came to be largely identified openly and zealously with this system both in doctrinal error and extravagant practices, may be learned from many sources. At the time of the appearance of Dr. Nevin's "Anxious Bench," the *Lutheran Observer*, edited by the able Dr. Benjamin Kurtz, for the views of whom subsequent editors are in no way to be held responsible, lent all its influence to recommend and support that system of making converts, with its accompaniments, taking every occasion to speak in its favor and continually magnifying its alleged results. Many ministers and people were extensively committed in its favor so that with many it came to pass that the use of the "New Measures," and a zeal for evangelical godliness and vital piety, were looked upon as co-ordinate. It came to be regarded as the great power of God which was expected to turn and overturn until old things should finally pass away and all things should become new. In a reply to Dr. Nevin, in the *Lutheran Observer*, of Nov. 17, 1843, this appears: "Whatever Prof. Nevin may have written in the abstraction of his study, I am nevertheless strongly convinced, as a pastor, that the so-called "anxious bench" is the lever of Archimedes, which by the blessing of God can raise our German churches to that

degree of respectability in the religious world which they ought to enjoy." "Such measures are usually inseparable from great revivals, and if the great luminaries of the Church set themselves up against them they must be content to abide the consequences. By the judicious use of such measures the millenium must be accelerated and introduced."

Dr. Kurtz, in the *Observer*, then edited in Baltimore, published article after article in reply to Dr. Nevin's book, with the idea of subsequently publishing them in book form, but there seems to have been enough of Lutheran consistency and assertiveness in the Church to render publication in more permanent form unnecessary. Dr. Kurtz on one occasion in the *Observer*, went so far as to ask Dr. Nevin the question, "Whether hysterical girls had not souls to be saved," to which Dr. Nevin replied that "after due reflection it seems necessary to answer this searching inquiry in the affirmative." The late Dr. Reuben Weiser, then prominent as a pastor in our Church, and conducting revivals of an extravagant order in the mountain districts in the region about Bedford, Pennsylvania, published a somewhat breezy pamphlet on the mourner's bench in reply to Nevin. In his zeal for the "New Measures" he roundly denounced the Reformed professor as well as his book and declared him with the cock-sure-ness of one who had come to the kingdom at the right time, as one who was interfering with God's own work on earth. He even went so far as to apply to Nevin some of the terms applied to the persecutors of the Apostle Paul at Thessalonica. The Mercersburg theologian only noticed Dr. Weiser in a humorous way, calling him the "Mountain Blast." At that time Dr. Weiser was young and inexperienced, but he lived to know more of the richness of the heritage of faith and usage in his own Church, and to appreciate it with the passing of the years, so that long before his death he appeared in an article in the *Observer*, fine in spirit, reviewing the past and in a manly and candid way recalling his offensive language about the able, learned and consistent author of the "Anxious Bench," affirming his own change of views on the subject.

The issue being much the same in our Church as in the Reformed, others of our pastors in those interesting days, also

showed their candor and changed attitude, acknowledging their mistake in abandoning the time-tested methods of their own Church for the revivalistic extravagances, thanking Dr. Nevin for having written his powerful corrective, as something urgently needed in that day of domineering fanaticism, and audacious innovation. The almost irresistible character of these tidal waves of religious enthusiasm, is manifest in many of the accounts of those days. For a long period synodical minutes abound with allusions to the prevalence of the revival spirit and with reports of what it was accomplishing in the churches. Much time was consumed at synodical meetings with narratives about unusual "ingatherings" from the world and powerful transformations wrought in the Church. Of missionary and philanthropic undertakings but little was heard. At a meeting of the Synod of the West held in 1839, revival services were conducted every day and every evening.

The Rev. Dr. S. L. Harkey who was in attendance at this meeting, writes thus. "One of the most remarkable demonstrations of which I ever heard occurred at this synodical convention." * * * "In an instant every soul in the house was upon their knees, and remained there weeping and praying for mercy. The scene beggars description. I have been in many so-called revivals since that day, among various fanatical people of different denominations, and have heard many sensational preachers, but I never saw anything before nor since, like that scene in 1839, at this synodical convention." So high was the estimate placed upon such extravagant proceedings in certain sections of the Church in those days that an extended account was published in the minutes of the convention. In that account it is said: "Silence reigned through the house save the speaker's voice only, and here and there a half suppressed sigh or groan, which burst involuntarily forth from the breasts of deeply convicted sinners. The whole congregation became more or less moved. The place became truly awful and glorious and it seemed that the time had come when a decided effort must be made upon the kingdom of darkness, and that under such circumstances to shrink from the task and through fear of producing a little temporary disorder, to refuse to go heartily into the work would have been nothing short of down-right spiritual

murder. This meeting continued until it was necessary to give place for the transaction of synodical business. But the tardy movements of the people and especially of the distressed, and their lingering looks as they withdrew clearly indicated that they felt themselves still unwilling to leave the house of the Lord." At one time during the meeting it was found necessary to invite the "mourners" to withdraw from the church and remove to the parsonage that the synod might have an opportunity to proceed to its close with the transaction of the business before it.

From a letter written about this time by one of the leading "New Measure" advocates among Lutherans, we quote these words: "A short time after I had commenced praying, the windows of heaven were opened, and more than one half of the audience were on a sudden prostrated to the ground, crying out with the most dreadful shrieks, what must I do to be saved." "We locked the doors and windows to prevent interruption from without." "Never did I see such rejoicing, such exceeding great joy, as in that room. They sang praises to God for deliverance, they embraced each other and strove with Jacob's God for the blessing of God on those who were yet groaning under the weight of sin."

Such measures were, in those days, popular in all the leading churches of this country, and it is not surprising that, in that period of our weakness, with but little literature of a genuinely Lutheran order in the English language, and in view of some of the freebooting methods employed in the efforts to win Lutherans, who were looked upon as specially lawful prey, and the strenuous insistence that no one was a Christian unless he had gotten his religion in this tumultuous way, many of our people were swept along with the current until they found the catechism and all other historical belongings of the Church supplanted by the "anxious bench" and other human and mechanical revivalistic appliances. That we have emerged from that period and have come with rapid strides in recent years unto our present estate, we take to be a signal indication of the fact that the God of our fathers has been with us to preserve and lead, and that He hath for us a great and pressing opportunity to be best utilized when we seek for the old paths and inquire for the good

ways which have been so amply tested in critical as well as propitious periods of the Church's history.

Times which the "New Measures" found most favorable for the introduction of their alien methods into the Lutheran Church were times when many Lutherans did not, it must in all candor be confessed, appreciate their spiritual heritage and distinct mission in the religious world; times, to use the words of Dr. G. U. Wenner, in an admirable official and historical sermon entitled "The Return from Captivity," "when we were not understood, when we ourselves did not understand the real significance of our position. Because our symbols maintained the validity of the sacraments and their importance as the means of grace, we were looked upon as crypto-Romanists. Because we had a liturgy we were regarded as formalists. Because some of our Churches burned candles in broad day light and had crucifixes on the altar, we were not a bit better than the Catholics. The foreign languages and the peculiar customs of our brethren, from which we ourselves had been separated by two hundred years, made them and us seem like an alien people."

That the introduction of this so-called "New Measure" movement, with its excesses, questionable methods and work righteousness, into the Lutheran Church of this country created a live issue and called forth determined opposition in the interest of a pure faith and churchly order, very soon became manifest. In the year 1842, one of our historians says, "The high watermark of the revival measure was reached." In that year the list of the clerical members of the Maryland Synod contained twenty-six names, among them being those of J. D. Kurtz, Benjamin Kurtz, Samuel Sprecher, John G. Morris, Frederick W. Conrad, Ezra Keller, S. W. Harkey, George Diehl, William A. Passavant and C. P. Krauth. Quite naturally the agitation by which the Church was then disturbed and existing between the so-called "New Measure" men and the conservatives, or "Symbolists" as they were then denominated, was strongly felt at the meetings of a synod containing so many capable, prominent and representative men. But there seems to have been a strong conservative element in the synod, which made it well-nigh impossible for the more un-Lutheran contingent to carry any radical measure. The proposal, for example, made by Dr. Harkey, then

pastor at Frederick, looking to the publication of a monthly periodical to be called the "Revivalist," to be devoted to the defense of revivals, revival intelligence, the best measures and means of promoting and managing revivals of religion, was declared "inexpedient" on motion of Dr. H. L. Baugher of Pennsylvania College. At the same meeting Dr. B. Kurtz, proposed the appointment of a committee to draft a minute expressive of the views of the synod in regard to the "New Measures." Drs. Kurtz, Morris, and Harkey composed the committee and their report was discussed for two days, when on motion of Dr. F. W. Conrad it was referred back to the committee. At the meeting of the synod the next year, the committee asked to be excused from any further consideration of the subject, the request being granted.

The fact is that the "New Measure" methods never gained anything like a universal introduction into the Lutheran Church. They attained their widest influence and were accorded the most hearty welcome in quarters where what may be called the "old measures" had not been energetically used, or where they had been much abused or where the baneful effects of a sometimes unrecognized rationalism had been mistaken for what was alleged to be "Old Lutheranism." As early as 1842, Dr. Emanuel Greenwald, who had come on horse-back from Maryland as a missionary to Ohio in 1831, in the "Lutheran Standard," of which he had been made the editor, opposed this movement, standing with intelligence and the force of a fine Christian character for historical Lutheran usages and methods. Serving numerous congregations in the Tuscarawas Valley, surrounded on every hand by the wildest revivalistic fanaticism, he continued steadfast in his moderate, undemonstrative, conservative Lutheran faith which he had brought in its integrity with him from the East. In his paper he was decided in his utterances. He sustained Dr. Nevin, the Reformed author of the treatise on the "Anxious Bench," making copious extracts from that work for the benefit of his Lutheran readers, affirming repeatedly that it was a publication loudly called for. Dr. Greenwald manifested a noble Christian spirit and was among the first to call forth the Lutheran assertiveness in the reaction against the "New Measures." There were others of like mind who shared

in the reaffirmation of our Lutheran faith, the restoration of neglected factors of permanent worth and the rehabilitation of the catechism.

This system of propagandism had its well-defined marks which endured so long as it was a factor of any consequence in the religious life of the country. The term "revival" came to have a restricted interpretation, standing for religious awakenings which expressed themselves in one particular way. The word "conversion" acquired the meaning in popular speech of certain internal emotional experiences and a specific type of religious experience. The certain sign of God's grace was found not in life and conduct so much as in enthusiastic emotion. People came to look upon their own experiences as the normal standard by which to judge all others. Certain mental phenomena just because they were mysterious and awe-inspiring, came to have a supernatural interpretation. Catechetical instruction fell into disuse or was regarded with suspicion, and "head Christians" and "memory Christians" were frequent subjects of animadversion. A morbid thirst for excitement exhausted the whole of the interest that many people came to have in religion. The worst forms of error, such as antinomianism very frequently stood in close connection with bold pretensions to the highest order of professed Christian experience and attainment. The disastrous consequences of the certain reaction against false and morbid excitement in the name of religion were entirely overlooked. There was a constant danger of bringing both the truth and the real power of God into discredit by giving countenance to pretensions to the name of a revival where the genuineness of the revival was open to serious question. The gross irregularities that came to prevail, the false issues created for the soul, the absence in most cases of systematic instruction, all served to induce a vulgar and irreverent style of religion not at all helpful to seriousness, depth and earnestness in the type of piety produced. In many instances the extravagant practices of the movement resulted in widespread and lasting spiritual mischief.

And besides all this, error and heresy were insidiously involved in the system and did not fail to display themselves in disastrous results. In the perspective of the years which have

passed since the movement was at its height, the correctness of the portrayal given by Dr. Nevin, will hardly be questioned. "A low Pelagianizing theory of religion," said he, "runs through it from beginning to end. The fact of sin is acknowledged but not in its true extent. The idea of a new spiritual creation is admitted, but not in its proper radical and comprehensive form. The ground of the sinner's salvation is made at last to be in his own separate person. The deep import of the declaration, 'That which is born of the flesh is flesh,' is not apprehended; and it is vainly imagined accordingly, that the flesh as such may be so stimulated and exalted not withstanding as to prove the matter of that spiritual nature, which we are solemnly assured can be born only of the Spirit. Hence all stress is laid upon the individual will, the self-will of the flesh, for the accomplishment of the great change in which regeneration is supposed to exist."

Indeed this movement in many of its aspects and as conducted in some places, came to serve as a striking illustration of the truth of Schliermacher's fundamentally correct remark, that "The natural man is a born Catholic;" i. e., that he wants to come into rightful relations with God by means of that which he can largely do himself. Men were somehow led to believe that religion, instead of coming from sources outside themselves, as being something of a divine bestowment, was something they were to "get," in consequence of some extraordinary exertions of their own. In the last analysis religion came to be largely the work of the sinner himself, something purely subjective, vague, emotional and unhistorical. It became narrowed to certain set phrases, a certain aggressive tone and a certain spiritual association. It was lacking in a due sense of proportion in its doctrinal emphasis, its expression and external observances.

Considering the greatness of the departure of the "measures," from the spirit, doctrinal symmetry and practice of the Evangelical Lutheran Church, it is not surprising that Dr. Philip Schaff in an address given before a Church Diet held at Frankfort-on-the-Main in 1854, in which he gave a valuable estimate of the position and divisions of the Lutheran Church in America should affirm the extent of the departure that had occurred, in what he was pleased to call the "left wing" of the General Synod. Dr. Schaff's remark at the time did not escape criticism,

as was to have been expected, at the hands of the advocates of the measures in our Church, but its general accuracy cannot be called in question when read more than fifty years later.

But to pass on from these reflections regarding the general character of the "measures," our next point of inquiry shall deal more specifically with the causes leading to the introduction of this unhistorical method of doing Christian work into the Lutheran Church in this country. The question pertains to the Genesis of this movement among us. There were, as it seems to the writer, a variety of causes each of which in its turn and way contributed to the introduction of this movement, with its physical manifestations, agony and distress, visions and exaltations, and its prevalence in a considerable portion of our Church for a considerable period of time.

First of all we may say that the "New Measure" movement in the Lutheran Church, was part of a general reaction in the religious life of this country. That reaction came in the nature of a revolt against the widespread state of irreligion in this country during the period of and succeeding the war for independence. That period was one of disaster to the spiritual condition of the country. It may have been due to the mixture of ecclesiastical considerations in the motives of that great contest for freedom. But traceable to whatever fundamental cause or causes, the first ten years of the federal constitution is regarded as the time of greatest religious declension in the history of the nation.

Seven years of war had left the people of the colonies along the Atlantic seaboard impoverished, disorganized, conscious of having come into the inheritance of that freedom for which they had contended, with its outcome of a new national existence. At the same time they found themselves stirred with anxious searchings of heart, regarding the question, as to what new institutions should succeed those successfully resisted and vanquished in the struggle for independence. Much the same kind of questions confronted the commonwealth of American Christianity at the same period. All of the Churches of the country had suffered from the decimating influences at work in the conflict for freedom. The young men of the colonies had been segregated in camps away from the influences of home and kindred. Congre-

gations had been scattered, houses of worship subjected to desecrating vandalism or destroyed. Then, too, with the usual demoralization of war, as the contest advanced, there came the infection of the current fashions of unbelief prevalent among the officers, especially of both the French in our armies and the British. The prevailing situation in all branches of the Church was one of spiritual torpor and hostility to religion. After the war there came an influx of foreign population which was pronouncedly hostile to everything that was German, a population of which Dr. Helmuth well said that they had "attempted to destroy and overthrow all religion wherever they may be." Added to the already heterogeneous population of the country, these people soon made their baleful influence felt, as they joined forces with the infidelity, rationalism, universalism, and all other forms of heretical and fantastic isms that were then diligently and with a deplorable success, propagated. In servile imitation of the French, at that time, multitudes in the most American sections of the new republic, were wearing cockades, shouting for fraternity and equality, being infatuated with French infidelity and carried away from all religious sobriety by the ribaldry of Thomas Paine's "Rights of Man" and "The Age of Reason."

The newspapers of the day were filled with the announcements of French dancing schools, fencing academies, and pastry shops, French brandy, cosmetics, silk stockings and other similar follies and foibles, while they were at the same time marked by a destitution of anything religious. To their great credit it is to be said, that the only people who had the sturdy and self-respecting patriotism and character to withstand this mania for French patterns in dress, morals and religion were the Germans, Lutheran and Reformed, under the leadership of the able Rev. Christian Henry Helmuth.

Franklin's long residence in France, Jefferson's pronounced liberalistic tendencies in religion, the popularity of the writings of Paine, together with the gratefully recognized aid of Lafayette and other Frenchmen in the struggle for our independence, all served to render more popular the cheap foreign infidelity of that day. The religious situation in the College of William and Mary, founded in 1692, and in Yale, founded in 1700, the incipient socinianism at Harvard, founded in 1642, together with

certain unfavorable indications at Princeton, founded in 1746, deepened the impression that, unless there arose some great spiritual movement of a reactionary kind, the whole country was liable to be engulfed in a baneful wave of cheap and popular scepticism. Speaking of the religious situation at this period the author of "American Christianity" says, "The two decades from the close of the war of independence include the period of the lowest ebb-tide of vitality in the history of American Christianity. The spirit of half-belief or unbelief that prevailed on the other side of the sea, both in the Church and out of it was manifest also here.."

Thus the period of twenty-five years preceding the organization of the General Synod was indeed and in truth the heyday of a boastful and superficial infidelity; a time when the horizon was blazing with the camp-fires of the Church's enemies, and the air ringing with the predictions of the speedy disappearance of the Church as a factor in the life of the people. That era has been styled "The Pentecost of Unbelief," which proved indeed to be a veritable festival of the abomination of desolation. In due time, as always comes to pass, reactionary forces in the sphere of religion began to assert themselves, and considering the state of society at that time, in connection with that impulsive social action that is said by the psychologists and sociologists, to extend and intensify in geometrical proportion, it is not surprising that the reaction should come in a "revival" of a particularly turbulent type and attended with many extravagant manifestations. The man who, probably more than any other, was influential in leading that reaction in its better features, and bringing the people back to saner thinking, was Timothy Dwight, president of Yale College from 1795 to his death in 1817. From his students he invited the frankest expression of their doubts and difficulties, and after having heard all they had to say, he devoted a series of sermons in the college chapel on successive Sundays to a complete refutation of the infidel propaganda and the constructive work of making what is really a system of theology.

This revival, beginning fifty-five years after the coming of Muhlenberg, and about twenty-three years before the organization of the General Synod, prevailed, as we have seen, in widely

separated regions extending from Connecticut throughout New England clean down into Tennessee and Kentucky, while all the intervening spaces shared in its effects and influences.

September 2, 1784, at Leeds, England, John Wesley assisted by other presbyters of the Church of England, laid ordaining hands upon the head of Thomas Coke and committed to him the superintendency of the Methodist Church in America, as the colleague of Francis Asbury. On the arrival of Coke the preachers were hastily summoned to a conference at Baltimore, and there, in Christmas week of the same year, Asbury was ordained successively as deacon, elder and bishop. By the two bishops thus constituted, other elders and deacons were ordained, and Methodism was started on its way as a religious force in this country. Its dominant notes were "Ye must be born again" and "Escape from the wrath to come." With it the question of personal salvation and redemption secured after a particular and exclusive fashion, was the one and all. It was aggressive, and assertive in a high degree. From the very beginning its characteristic methods of work and its theory of conversion made a deep impression upon the religious life of the people. It spread with great rapidity at a time when Lutheranism was yet weak as a factor in the Christian forces of the land, there being at the beginning of the national period but twenty-five ministers and sixty Churches of our order in this country. In New England this revival movement was dominated by the stiffest type of Puritan theology, that of "unconditional submission" to the Divine will, even to the extent of readiness to be willing to be damned if the highest interests of the universe should so demand. An illustration of the despair in one of the features of that hard and repellant theology may be seen in an extract from a letter written by an inquirer to the pastor of a New England Church. "I wish you would pray for me that I may be converted, if God can convert me consistently with His pleasure and glory, and if not, I do not desire it." People were taught that they should be willing to be damned for the glory of God and to rejoice in that distressing fact. This was typical of the gloomy, legalistic and forbidding theology of the time; a theology which its latest historian has declared at the end of a long dissertation on the subject, to have "perished from the earth."

Now this, in the characteristic methods of Methodism and the legalistic ironclad and fatalistic Calvinism of Puritanism, were alien to the theology, life and methods of work of the Evangelical Lutheran Church in the days of Spener, Francke and Muhlenberg, the days of one of the most real and vital revivals in the history of Christianity; a revival which, within the Lutheran Church inspired great missionary and philanthropic undertakings, and that without modification of any of its doctrines or the abrogation of its historical methods of work. But the other two types we have named largely dominated, in those days, the religious thinking and activities of the churches of this country.

Considering now the facts that no beliefs are so momentous as those of religion, and that no forms of imagination and emotion are so intense as the religious, it cannot be regarded as surprising that large sections of the Lutheran Church, in the days of its weakness in this land and in the days of ignorance regarding its own rich heritage of faith and practice, in consequence of the absence of a rich literature in the language of the country, should have been swept into the current of the general reactionary movement noted above. It is not surprising that under the name of "New Measure," she should have tried to engraft upon her life certain hitherto unrecognized beliefs and methods; that it should have forgotten for a time its distinctive notes and laid aside its expression of the Christian life and its methods of doctrinal inculcation, adopting others never in harmony with its genius. Lutheranism had always been characterized by calm and poise. It had given rational attention to the great spiritual realities. It had shown its fine adaptability in nourishing the piety, the faith and the devotion of such spiritual giants as Luther, Melancthon, Spener, Francke, Schwartz, Harms and Fleidner. But in the days of the "New Measures" among a people of deep sensibilities, and exceptionably responsive to stirring religious appeals, it suffered for a time modification until even among some of its own, its identity was destroyed.

2. A second predisposing reason for the introduction of the "New Measures" in the Lutheran Church, was confessional in its character. The period of the nineteenth century during which the measures were prevalent among us, was indeed a time

when currents and counter currents of various and contradictory orders were contending for the mastery in the religious skies. Tractarianism in England proposed to start the Church anew upon the foundation of the post-apostolic fathers. Puritanism imagined that Plymouth Rock was somehow the Rock of Ages, at the very time that it was being undermined by Unitarianism. Universalism and a swarm of heretical sects sprang up numerous almost as the frogs in Egypt. Unbelief in many places seemed to be supplanting the faith once for all delivered unto the saints. Rationalism was making of Jesus but a virtuous hero and a Son of God differing from us in degree only and not in kind. Strauss, Baur and Renan were trying to eliminate the supernatural from the constitution of Christianity. A revived Arianism was taking the crown of deity from the head once crowned with thorns, and fanatical revivalism in recurring tides of emotionalism and reaction, was sweeping across this country. Such in general was the religious situation for the first fifty years of the century in which the "Measures" were introduced and used. A movement that was so general, as we have seen the revivalistic movement to have been for a long period in the history of the churches of this country, can only be understood when it is studied and estimated in all of its relations. A Church that becomes indifferent to its heritage of doctrine and practice, as the history of the Church so abundantly illustrates, opens the door for the incoming of heretical tendencies and the introduction of alien factors into its development. It is but stating a plain and indisputable fact of the history of our Church in this country to say, that during the period of the use of the "Measures," it had largely lost the historical sense. For years the Church had, for the most part, been almost completely divorced from her doctrinal standards. Much of it had stood in no more tangible relation to them than to the Koran of Mahomet, even the Augsburg Confession being seldom named. Congregations were organized, synods were formed and ministers were licensed and ordained without any kind of reference to this generic creed of Lutheranism. Many of her ministers made special efforts to show that the Lutheran communion deserved existence as a denomination, not because she held the truth of the gospel in any peculiar sense and emphasized certain doc-

trines not emphasized by others, but in consequence of what she confessed as the common heritage of all Protestant Christians. Among us there was no sort of uniformity of doctrine, worship or practice. The "Book of Concord," when made available by the Henkel edition in the English language, was not only left unstudied, but not a few of the ministry and the laity lifted up admonitory voices against its use, as being but a piece of profitless "symbolism." Efforts to lead the Church back to re-instatement upon her historical basis met with suspicion or determined opposition. With these tendencies in mind the late Dr. J. A. Brown, writing in 1871 of "Radicalism or Extreme Liberalism," says: "This term is used to describe the position of those, who would have the Lutheran Church in the United States, to cut loose from all historical and doctrinal connection with the Lutheran Church of the past, to renounce all distinctive peculiarities of faith or worship, and to act as though the foundations were to be laid anew. And in laying anew the foundations and proceeding to build, we are not to be influenced or swayed by what the fathers have done. We are to act, substantially, as if there had been no Lutheran Church during the past three hundred years."

But there was a historical cause for all this. The chief center of influence in Germany that had to do with the planting of our Church in this country was Halle. Spener, born in 1635, the great leader of the pietistic movement in its earlier and better days, had no thought of departing in any way from the clearest and most explicit definitions of the Lutheran confessions, in his efforts at reviving the drooping life of the Church. His aim was not to modify those doctrines or confessions, but the rather to insist upon them as a means to an end, upon their application in the practical life of the individual Christian and the Church. On June 11th, 1705, the day of his death, "he called about him," says Mrs. Richard, in her biography of this great Lutheran saint and leader, "all his colleagues of the St. Nicholas Church of Berlin. To them he spoke of the agreement of his faith with the doctrines of the Evangelical Church and the symbolical books." "The degenerate, sentimental and subjective pietism which came after the time of Spener, cutting loose from objective standards in religion because easily the forerunner of rationalism. Gradu-

ally the university at Halle which had been a nursery of pietism was transformed into a nursery of rationalism. In 1753, Semler was made professor at Halle. His chief attention as scholar and teacher was directed to the canon of the scriptures upon which he exercised a cold-blooded and destructive criticism. He was a man of great acuteness, unwearied industry and of wide but unregulated learning, unable to see whither his conclusions were leading. Under the influence of Semler, Niemeyer and others, it is enough to say, that by the end of the eighteenth century and less than twenty-five years before the organization of the General Synod, no trace of pietism or orthodoxy survived at Halle, and rationalism had become the dominating note in its theology.

This, of course, had its influence on the Church in this country. Ministers came who had been trained under another generation of teachers at Halle, men who had been pupils of Semler in the first stages of his career. They knew not the robust and consistent Lutheranism of the "patriarch" Muhlenberg, who came in 1742. After the death of John C. Kunze, Dr. Frederick Henry Quitman, a pupil of Semler, became president of the New York Ministerium, retaining that position for twenty-one years. He was a man of commanding presence for stature, it is said, standing like Saul among his brethren and intellectually far superior to his contemporaries in the ministry. By order of the synod he prepared in 1812, a catechism full of rank rationalism, and in 1816, compiled a hymn-book in the same spirit and containing a liturgy in which the prayers are simply addressed to "the Great Father of the Universe." All were based upon the speech of the older rationalism in which "the higher reason of Christianity" was substituted for the Holy Spirit; "the laxity of modern life" for the sinful heart; "the beginning of nobler impulses," for regeneration; "the elevation of humanity" for Christ's ascension, and "corporate immortality" for personal immortality. In the synodical constitutions a change was effected also in the elimination of all confessional tests. The only such allusion, and that of a very remote character, is when the catechists are required to preach the word of God in its purity "according to law and the gospel." All reference to either the Augsburg confession or to the other symbolical books, so promi-

nent in the earlier constitution, had vanished. Truth requires us to say that these efforts to Americanize German rationalism were successful for the most part in English congregations. The German congregations clinging to Luther's catechism remained least effected. Because of this attitude of confessional looseness when the General Synod was organized in 1820, it was not found practicable to place in the constitution even the name of any of the Lutheran confessional writings, not even of the Augsburg confession. Thus this disturbing and pernicious element of rationalism found its way into our churches in this country and exerted a very hurtful influence upon the people regarding the teachings of the scriptures, as presented in the confessions of the Church. The tendency was to yield or compromise everything that was positive or definite, until as Dr. C. P. Krauth said, in speaking of the condition of the Evangelical Lutheran Church at the close of the eighteenth and beginning of the nineteenth centuries, "We had a weak, indecisive pulpit, feeble catechisms, vague hymns and constitutions which reduced the minister to the position of a hireling talker, and made synods disorganizations for the purpose of preventing anything from being done." Speaking of the two synods of New York and Pennsylvania at this period, Dr. S. S. Schmucker said that "the great bulk of the ministers in the two synods were Socinians," a species of heresy that as Dr. Schmucker further says, "denies all the fundamental doctrines of the Christian religion." In consequence of this confessional looseness it is not at all surprising that a counter movement as drastic as that of the "New Measure" movement should have come to the front. And considering further, what ensued in the General Synod, it is no matter of surprise that it continued for so long a time until finally it was one factor in the division of that body in 1866. Departing from his position of 1820, when he advocated bringing the Augsburg confession "up out of the dust" and requiring every one to subscribe to the twenty-one doctrinal articles, "and declare before God by his subscription, that it corresponds with the Bible, not quatenus, but quia," Dr. Schmucker, likely at the time the most influential man in the Church in this country, became the leader in confessional modifications, which served to perpetuate the "New Measures," and with the consequences of which we are not

yet entirely done. In the "Lutheran Manual," published in 1855, Dr. Schmucker, on page 8, represents the Augsburg Confession as teaching only a modified form of the popish errors of the Roman mass. On page 9, "only a qualified adoption" of the confession is represented as the perfection of ecclesiastical prudence and orthodoxy for Lutherans, and on page 10, we are told that the confession contains "erroneous doctrines" which the author indicated by placing them in brackets "so that," as he said, "our churches may no longer be charged with holding doctrines which they do not receive." Such a mode of reforming and reconstructing the doctrines of a Church meets with no parallel in the history of any other denomination in this country. The energies of the author of the manual were directed at that time to the effort of setting up a Lutheran Church in America, distinct from the Lutheran Church of history.

In 1837, the Hartwick Synod not being sufficiently advanced for a few of its members, they withdrew and formed the Franckean Synod, a body which, at that time, pressed "New Measures" to the extreme, laid little stress on an educated ministry, and, in its "declaration of faith," abandoning the Augsburg confession, taught, according to the decision of the vice chancellor of the State of New York, an entirely different doctrine on three essential particulars.

Many instances of the prevailing confessional chaos of that general period might be adduced. For example in "The discipline, articles of faith and synodical constitution of the Evangelical Lutheran Synod of South Carolina," adopted in 1841, in the liturgical act, for the ordination of ministers much is said about "an exemplary walk and conversation; to live in harmony with your brethren, in peace with your fellow Christians in general and in good will toward all mankind," but there is not so much as a foot note allusion to even the Augsburg confession. The acme of this confessional obscurantism seemed to have been reached by a conference in Kansas, as late as 1866, when this resolution was prepared, "Resolved, that we organize ourselves into a synod on the basis of the definite synodical platform, provided Rev. Earhart will unite with us, and that if he does not, we do not." To the credit of Lutheran consistency it should be said that Rev. Earhart would not and the rest of the brethren

were accordingly saved from the folly of setting up on the mighty prairies of the West a Lutheranism the type of which was not on land or sea. These instances from many that might be adduced must suffice.

In the midst of such abounding uncertainty in our confessional attitude, extending all the way from 1820 to 1864, it is not surprising that a large part of the Church should have taken up with extravagant measures imported from other Churches which in their own progress have largely abandoned and repudiated them. It is not surprising that the life in large sections of our Church should have become what the late Dr. Samuel Sprecher called a "Lutheranism modified by the Puritan element."

Speaking of those days when we were suffering from the violent reaction against the imported Halleian rationalism, Dr. C. P. Krauth says, "There was a time when our Church was in danger of dying of pure dignity, when her limbs had grown rigid in a protracted, almost mortal attack of self-complacency." The reaction and re-awakening was bound to come, but it came attended with some grave misapprehensions and false accusations and a disrupted Church. In those days of "New Measure" reaction which no doubt would never have come had our Church remained true to her heritage of faith and practice as illustrated in Muhlenberg, the real Lutheran party was known as "Symbolists," "Old Lutherans," &c. The truth is that the deadness in the Church which the "New Measure" men were endeavoring, and we doubt not with all sincerity, to counteract, was produced by no sort of Lutheranism either new or old, but was the product of an imported rationalism which has always and everywhere worked the same results. It is to be regretted unto this day that some of our fathers in the faith did not discern that in order to cast out the diabolus of rationalism, it was not necessary to emasculate the doctrines of the Church which were maintained in their integrity in the times of Spener and Francke in breaking up the delicious dogmatic slumber into which the Church in the fatherland had then fallen. A consistent and symmetrical Lutheranism was then found effective and practicable. It would no doubt have been so in the old days when the "New Measure" movement came in with methods and doctrines

that were alien and sporadic. Of the fact that the men who used the measures were sincere, that they were useful, and that the Church needed reviving there can be no doubt. Nevertheless their coming in as a floodtide, in connection with the reasons assigned, have entailed problems and consequences with which we have yet to reckon. This at least the subsequent development and work of our Church in this country warrants us in saying, that, notwithstanding all that may be alleged in behalf of the movement under discussion the men who withstood that movement and repudiated its methods saved the Lutheran Church in its integrity to contribute its particular part to the religious life and work of our time and place.

3. It has been somewhat evident from the line of discussion we have pursued that there was also a literary reason for the introduction of this movement among Lutherans. During the earlier period, particularly, of the prevalence of the measures, we were lamentably deficient in a sound, consistent and denominationally self-respecting Lutheran literature in the English language. The absence of that important factor from which the people of a Church may learn of their own peculiar Church heritage, renders that people an easy prey to the desolating influences of heretical tendencies, religious fads and proselytism.

When the movement under consideration was at its height, the only book accessible in the English language from which a true knowledge of the teachings of the Lutheran Church could be derived, was the old translation of the Book of Concord, made by the Henkels in the Valley of Virginia and first published in 1851. But that book was eschewed and repudiated by men who sympathized with the "New Measures," as a bit of rank formalistic symbolism that was not helpful to the cultivation of "vital piety" and aggressive godliness. It was unread by the most of them, and abused and misrepresented by others. In the discriminating sermon preached by the president before the General Synod at Des Moines, Iowa, in 1901, the exact truth on this phase of our denominational life in this country, was stated by my honored teacher and colleague, the late Dr. Samuel F. Breckenridge. "It seems to be the fact," said he, "that in consequence of the unfortunate but unavoidable agitation accompanying the transition from a German to an English speaking Church, to-

gether with the lack of Lutheran literature in the English language, the preachers of our earlier day, engaged in a hand to hand fight with rationalism and the enemies of righteousness, and busy with the practical matters of their office, knew very little, and in some cases nothing at all, about the rock whence they were hewn." This witness of Dr. Breckenridge is unquestionably true. Our ministers—and we would give due honor to those venerable men, so abundant in labors and sacrifices—were it is also to be said in their behalf, so overwhelmed in their work, that they had but little time for special studies. Much of the contemporary literature that came from Germany was infected with the rationalistic poison prevalent there. With the anglicizing of the people the congregations were left without a sound and attractive Lutheran literature. Earnest and devout men and women in our congregations were naturally led to procure and read the devotional and practical works of other churches, to the neglect of the rich literature in which their own Church abounded. Arndt, Gerhard and others were replaced by Baxter, Bunyan, Wesley, Edwards, Howe and Dwight. Many candidates for the ministry were instructed in other churches, and while acquiring much that was truly precious, getting also much that obscured the strength and integrity of the Lutheran faith. Their spiritual and intellectual life was fed from outside sources prejudiced in many instances against our Church and its doctrines. The one wonder is that the results were not more disastrous and that there was anything of Lutheranism left among us to increase and wax strong until in these days when in consequence of a happy combination of forces, and in the face of our own peculiar difficulties, misunderstandings and divisions, we have come under the gracious direction of the Head of the Church, to stand in our own place, to witness to the truth, to bear our testimony and contribute something sorely needed by our times to the religious life of this great people, and to do something, but alas, too little in the great work of world evangelization.

Endeavoring thus to account in some measure for the genesis of this movement in the Lutheran Church several reflections have been constantly suggesting themselves, and with these we conclude this paper.

1. That the Church, sharing in the depressing influences we have named, needed reviving, there can be no doubt. Of the sincerity and devotion of the men who introduced the measures to work the correction of manifest evils, we have no doubt, while we feel assured that they were mistaken regarding the causes of the deadness. It was not caused by what was alleged to be "Old Lutheranism," but by an imported rationalism which has wrought the same deplorable results wherever its blighting influences have prevailed. The abandonment of her ancient usages by our Church in this country originated in her deadness and not in her formalism. The surrender of Lutheran doctrine and practice was made to an enemy that gloried in the human reason and a discredited revelation rather than in consequence of super-exalted "Symbolism."

2. Considering what ensued in the history of our Church in this country, it cannot cease to be a source of regret that the men who were led to introduce the unhistorical "New Measures" to quicken the life of the Church, did not adhere to historical methods of the seventeenth century Pietists.

In his history of the Church Mosheim tells us that the deplorable state of religion that prevailed in Germany was the result of the Thirty Years' War, and that while a small minority of the most fanatical of the pietists, did indeed attempt to effect a revolution, or a revival of evangelical religion among the Lutherans "by making considerable alterations in their doctrine, and changing their whole form of ecclesiastical discipline and polity," the vast majority of the most learned and pious, at the head of which was Spener, proposed to accomplish the work, "without introducing any change into the doctrine, discipline or form of government that were established in the Lutheran Church."

In these quotations from Mosheim we have the statement of two important facts: That these leaders of pietism did not attribute the prevalence of formalism to the influence of symbolism; and again, that they did not consider even the most rigid confessionalism as presenting any obstacle to the work of reviving the drooping life of the Church, the work upon which they had entered. The revival they brought about under the blessing of God was made successful, not by an abandonment of the

Church's doctrine and practice, but by adhering to them, and preaching the apprehension of the gospel set forth in the church confessions in all its simplicity and power.

3. It should be said also that no particular branch of the Church, at this day, can, upon the basis of all the facts, put all the responsibility for the "New Measures" upon any one body exclusively. There were men in the Synod, for example, who were active at one time in the advocacy and use of the measures, who, long before death removed them, were convinced of the un-wisdom of the movement and abandoning such unhistorical methods, passed over to a soundly Lutheran position of faith and practice. There were men who became prominent in the Council who at one time were most ardent advocates of the measures. There were also men in the Synod and also men who went with the Council, who at no time, gave any countenance to these alien methods of work, and expressions of the Christian life. The most conspicuous example of one who had been a warm advocate of the measures, and who subsequently saw the error of this method, was likely the late Dr. Wm. A. Passavant, great as leader, preacher and philanthropist. When he devoted himself to preaching, as he did not so much in his later days, being devoted to his numerous eleemosynary institutions, he is said to have been a preacher of unusual power, possessing all the gifts and adjuncts for a successful "revivalist." He conducted "revival meetings with anxious bench and mourners," as for example at Baltimore. In the history of the First English Lutheran Church of Pittsburg, it is said, "During his pastorate in Baltimore, Mr. Passavant was a 'New Measure' man, and this spirit characterized the early part of his ministry in Pittsburg." His interesting biographer, Prof. Gerberding, does not, with his usual candor, conceal this chapter in Dr. Passavant's great career of usefulness, neither does he fail to note his conversion to the saner, safer and more historical life and methods of his own Church, in which he worked so long and effectively as the greatest in his chosen sphere of philanthropy.

4. No one can go over carefully all the facts in the history of our Church in this country from 1820 to the time of the Definite Synodical Platform, without experiencing a feeling of regret that Dr. S. S. Schmucker, with his fine abilities, force of char-

acter and capacity for leadership, was ever carried off from the more consistent Lutheran basis of the earlier years of his career. During the earlier part of his career, as we have already seen, he was much more of a Lutheran than most of his contemporaries, as witness for example, his letter to his father, written in February, 1820, page 63 of "Anstadt's Life of Dr. Schmucker." But later when the reaction in behalf of a more decided, a more sound, a more useful and historical Lutheranism set in, he, to this day it must be regretted, threw his influence with the un-Lutheran tendencies and modifications, and with all diligence in the use of voice and pen, opposed the reviving Lutheranism and advocated modifications of creed and at least did not oppose the introduction of radical measures.

We yet, as a people, have our problems peculiar and urgent, but, in consequence of an increased knowledge of our heritage and a return to things established and historical, we have long since emerged from the excesses of the "New Measure" movement.

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ARTICLE V.

THE FUNCTION AND IMPORT OF DOGMATICS ACCORDING TO PROFESSOR IHMELS.

BY PROFESSOR ABDEL ROSS WENTZ, A.M., B.D.

I. THE FUNCTION OF DOGMATICS.*

In the most general sense of the term dogmatics may be defined as the scientific presentation of the dogmas obtaining in a Church. Of course it would be impossible to stop there, and for two reasons. In the first place such a definition does not express the element of unity which dogmatics must embody. True, this very effort at unity has been deprecated even by those of dogmatic interests. Not a few dogmaticians have declared the system to be nothing less than dangerous to dogmatics. With this view we will have to deal in the second part of our article. Suffice it to say in this connection, however, that even those theologians who hold this view and similar views, cannot avoid considering at least the best order of succession for the separate dogmas which they would fain have placed side by side. This fact alone serves to show that in spite of himself the dogmatician must in some sense at least aim at a closed unity.

And in the second place, such a general definition of dogmatics would not adequately express its normative character. The scien-

*[Translator's Note.—This is the first of a series of articles now being published in the columns of the *Allgemeine Evangelisch-Lutherische Kirchenzeitung*, the conservative Leipzig paper established by Luthardt. The editors of this paper have asked a number of conservative dogmaticians to present for publication the fundamentals of their respective dogmatic systems. The aim is to do this in as limited space and as popular style as possible. The purpose of the series is to furnish the readers of the paper, both clerical and lay, a solid basis for their conservative position and to prove that midst the present confusion of theological parties and the vigorous propaganda of the liberal theologians, there still remains a very encouraging number of able theologians representing the Church's theology. This article from the pen of Professor Ihmels gains special interest from the fact that he was Frank's successor at Erlangen and is commonly considered to-day the nearest approach among celebrated theologians to the Erlangen theology. The views here presented may be regarded as very wide-spread among the clergy of Germany, for every year Professor Ihmels gathers about him a large number of theological students who still adhere to the old faith.]

tific presentation of dogmas could be purely an historical exposition. Such, for example, as Symbolics. But the very idea of dogma necessarily includes also a judgment as to its truth or falsity. For by the term dogma we are to understand not any arbitrary doctrinal statement, but only such doctrinal statements as claim acceptance and authority in some Church. The dogma itself, therefore, requires of necessity, that its claim to validity be either admitted or else denied. And he who as dogmatician presents the dogma of a particular Church presupposes that this dogma as he understands it and presents it, shall be valid as truth. It is utterly wrong, therefore, to make dogmatics only an historical discipline, Schliermacher's authority to the contrary notwithstanding. It must have normative character. In other words, dogmatics must undertake to present dogma as truth. Or still more concisely: dogmatics is the scientific statement of Christian truth. In this definition both elements are properly recognized: the need of unity, and the normative character of dogmatics.

2. But this general definition of the task of dogmatics includes a further implication. It implies two things which after all are only one. Dogmatics we said must present Christian truth. But how determine this Christian truth? It is evident at once that the purely formal concept can be filled with meaning only by determining the essence of Christianity. Now the essential characteristic of Christianity is that it claims to be living fellowship with God grounded on God's revelation in history. This means that dogmatics can give a proper presentation of Christianity only by taking into account at every point that Christianity is conditioned upon revelation. And that simply means further that revelation is a factor which must be absolutely dominant in dogmatics. That this is true follows also from what has been said above. Dogmatics we said must have normative character. But whence comes this authority? To us as Protestants it is inconceivable that it should grow out of the dogma itself. Nor can we believe that all the authority of the Church could invest dogmas with their normative character. From the point of view of Protestantism dogmas have the right of existence only in so far as they claim to be the expression of divine revelation. So too dogmatics can claim authority only in proportion as it can show beyond doubt that it speaks in the

name of revelation. That is to say, in dogmatics revelation must bear absolute sway.

The second implication grows out of the first. Revelation and faith are correlative and inseparable concepts. Revelation means the self-manifestation of God for the purpose of entering into fellowship with man. When revelation is presented to man the only aim is to call forth faith within him. And conversely, only where this element of faith exists does revelation become real for man. But the faith which is thus called forth by the self-manifestation of God in revelation consists in its inmost essence of nothing else than implicit confidence in the God of revelation Himself. Thus faith consists primarily in assent to the divine revelation. But this means at the same time nothing more nor less than the believer's assent to revelation as a fact applying to him and comprehensible by him. Faith, therefore, viewed as confidence, includes of necessity two further elements, knowledge of divine revelation and certainty of divine revelation. Or in other words, all knowledge which the Christian receives from revelation he must receive through faith and from faith.

Now dogmatics has the task of setting forth this knowledge which comes of faith. And this task must be fulfilled in such a way that that knowledge can worthily claim to be a dogma obtaining in the congregation of believers. This follows from the above definition of dogma. For the very concept of dogma implies some relation to the congregation. It belongs to the essence of dogma that it is a doctrinal statement claiming acceptance and authority somewhere. And the sphere of this authority is always tacitly assumed to be the congregation of believers. From this consideration there follows another demand upon dogmatics, namely, that it present that knowledge which has come to faith, and still comes, within the congregation. Summing up, therefore, we say, it is the function of dogmatics to present a scientific statement of that specific knowledge of Christian truth which is attained by the congregation through faith in revelation.

3. This definition of the problem of dogmatics virtually determines also its content and method. If dogmatics is to set forth that specific knowledge which makes the unique claim to be Christian truth, it follows at once that the content of dogmatics must be the fellowship with God mediated through Christ,

for just that is the essence of Christianity. Nothing belongs to dogmatics which does not in some way contribute to the presentation of that divine fellowship in terms of knowledge. This clearly defines the principle of dogmatics and distinguishes it from all other disciplines. Some of these may have their points of contact with dogmatics. But the dogmatic presentation has its distinctive and unmistakable peculiarity in the fact that its entire content is related to our fellowship with God. Philosophy may busy itself with thoughts concerning God, but dogmatics has to do only with that God who has established fellowship with us in revelation through Jesus Christ. So too the natural sciences may with the various means at their disposal make all kinds of investigations concerning the origin and substance of the world, but dogmatics is interested in the results of such investigations only in so far as the great world-purpose is to be found in God's fellowship with man. Such is the peculiar problem of our discipline and we must exercise care not to cross our proper bounds, especially in the present day must the dogmatician resist every temptation to solve in addition certain problems of natural science or of metaphysics.

On the other hand dogmatics is in duty bound to draw into its sphere of investigation everything which will in any way help to develop this idea of divine fellowship. Especially must the dogmatician guard against limiting his presentation unduly for fear of coming into conflict with other scientific disciplines. How to regard such a conflict and how to relieve it is indeed a problem which theology can by no means avoid. Strictly speaking, this question belongs, however, not to dogmatics, but to the discipline concerning Christian certainty. At any rate dogmatics in determining its sphere and the proper authority of its statements dare not be influenced by fear of conflict with another science. And it would certainly be most dangerous if the dogmatician in order to forestal every objection should renounce all claim to the objective validity of his statements. It is true and must be freely admitted that the propositions of dogmatics are obtained only within the believing congregation and therefore are valid only for believers. Nevertheless, we dare not lose sight of the fact that those very propositions lay most emphatic claim to objective validity.

This contention that the peculiar content of dogmatics consists

in its description of our fellowship with God will become somewhat plainer perhaps if we view it from a slightly different aspect. If it is to be the purpose of dogmatics to express the knowledge which comes of faith, then our fellowship with God must be described as an object of faith. In other words the description of our fellowship with God must be a description of our Christian faith itself. This becomes clear if we but ask ourselves how we should describe the essence of divine fellowship pure and simple. The ultimate essence of any relation involving fellowship can be understood only by describing the persons who have fellowship with each other and at the same time the manner in which the fellowship arose and is exercised. We notice, however, among the various ties of fellowship a characteristic difference in that some by their very nature involve a purely mutual relationship, while in others the one party is more or less the sole author and supporter of the relationship. Where the latter is the case, we understand such a relationship and its peculiarity just in proportion as we know its real bearer and the manner in which he sustains the tie of fellowship. This is especially true of the relation of parents to children, so long, that is, as they are children. But it is true in an absolute sense of the relation sustained in God's fellowship with man. Here God is from beginning to end the bearer of the relationship. It was first established in the very beginning when God created man. To know God therefore is to understand his relation of fellowship with man. That is to say God is the proper object of faith and as such also the proper object of dogmatics. Dogmatics is theology in the strictest sense.

There is, therefore, only one adequate classification of dogmatics. This grows out of the necessity so to describe God as the congregation of believers experience Him in the establishing of their divine fellowship. The faith of the congregation is of course after all uniform and so too the function of dogmatics is one. Nevertheless this one undivided faith must of necessity be viewed in two aspects: on the one hand, as faith in the God who through revelation in history establishes His fellowship with man; on the other hand, as faith in those dealings of God through which He reveals to man His nature and character. This, then, is the double task which dogmatics must accomplish. First, it must portray the faith which has for its object the God

who through fellowship with men has led them to know Him and secondly, it must set forth the faith which has as its object those dealings of God through which He establishes, sustains and consummates his fellowship with men.

Thus far I join in the demand for a theocentric formulation of dogmatics. As theology of revelation it must be theology of faith, and as such must in the final analysis have God alone as its subject.

But this demand that dogmatics have a theocentric character is identical with the other demand that it be Christocentric. For our entire fellowship with God which forms the subject of our science is mediated through Christ, just as our faith is nothing more nor less than faith in God through Christ. From this follows the important fact that every individual statement in dogmatics must finally be orientated with reference to the Person of Christ. And while Schliermacher was indeed quite wrong when he refused to concede to the Old Testament any significance whatever for dogmatics, yet it is true that all divine revelation at the Old Testament stage gains significance for dogmatics only as it is viewed in the light of New Testament fulfillment. The specifically Christian character of dogmatics depends entirely upon the fact that its every statement can be shown to grow "out of" faith in Jesus Christ.

These last few sentences have already touched upon the question of method. The determining principle for the method of dogmatic follows directly from what has been said. It has been shown that revelation must dominate our discipline. And just this is the element of truth contained in the old conception of dogmatics. The old dogmaticians simply set up the Scriptures as the *principium cognoscendi*. And there is some justification of this method of procedure, for as a matter of fact the divine revelation while primarily and essentially consisting of deeds, nevertheless reaches us only in the Word of revelation. And this Word of revelation we have in its authentic form in the Scriptures.

But it is utterly erroneous to expect by a mere summary reference to Scripture to have settled finally the question of method in dogmatics. Dogmatics does not claim to be Biblical Theology. In other words, it will not suffice for the dogmatician merely to gather together the doctrinal statements of the Bible.

For the mere question as to the point of departure in the presentation of these Scriptural statements or the question as to the connection between the various statements themselves would at once show what embarrassment this method of procedure leads to. And even if the Scriptures pretended to give a single homogeneous doctrinal unity and thus make it possible for dogmatics simply to pattern after this prescribed canonical unity, even then the dogmatician could not stop there since it is the principle of dogmatics to present the knowledge attained by faith. That simply means that the task of dogmatics is fulfilled only when it has plainly shown why and how faith grounded on revelation must necessarily make the statements it does make. But faith attains to knowledge entirely within the congregation. And it is the express purpose of dogmatics to set forth the knowledge of Christian truth accruing to the congregation. It becomes the fundamental duty therefore, of dogmatics after considering the origin of the witness of revelation to show further how the congregation of believers has always and everywhere sought to attain to a correct understanding of that witness. Then only can we presume to determine the elements of knowledge which as the result of revelation must of necessity accrue to the faith of the congregation.

Accordingly there are three fundamental requisites which the dogmatic presentation must meet and fulfil. The foundation for everything else must consist in securing from Scripture the unfailing witness to the historical facts of revelation. And just as revelation itself entered into history, so too the origin of the Scriptural witness to this revelation can and must have been strictly historical in its manner. Further, dogmatics must set forth how the Church of Jesus has sought in faith to master this witness of revelation. This of course does not by any means mean the heaping up of historical detail. The only matter of importance is rather to point out correctly the cardinal directions in which have moved the various efforts made within the congregation looking towards the comprehension and interpretation of revelation. But both of these lines of application are after all only preparatory to the real work of dogmatics proper, which consists in showing how faith is compelled by revelation to make the statements it actually does make. It is plain at once that all controversy as to the validity of the various dogmatic

statements and their value to personal piety must cease just in proportion as the dogmatician succeeds in determining at every point the exact connection between the believer's faith and the individual doctrinal statements. At the same time we see how foolish it is to regard as trifling the discussion of presuppositions and principles with which the present-day dogmaticians commonly premise their presentation. As a matter of fact it depends upon the very result of this consideration of principles whether or not faith shall receive an adequate presentation in the dogmatic system.

The exact bearing of what has been said will perhaps be understood best by those familiar with the history of theology if it be added that this conception of the dogmatic problem is really an effort to conserve and combine the main interests of the old dogmatics and of the so-called consciousness-theology. The abiding merit of the latter is that it has served to impress upon dogmatics that it must exclude every statement which is not in some way the expression of faith. But in making the believer's consciousness itself the source of knowledge for dogmatics, the previous idea which was quite correct was permitted to eclipse the further fact that faith exists only in inseparable connection with revelation and indeed is nothing else than faith in this revelation. This latter truth is duly recognized in the old dogmatics. Here it is fundamental that the Scriptures as revelation shall dominate the presentation. But just as the interpretation of the Scriptures in the old dogmatics is purely formal, so too as applied to the dogmatic problem itself the Scriptures are used virtually only as a formal authority, and the relation between the individual dogmatic statements and faith is left unclear. In contradistinction from these two methods the dogmatic method here advocated makes everything even the very details grow out of revelation and in such a manner as to make plain the intrinsic necessity with which faith by virtue of its very essence is compelled to assent to the Scriptural witness of revelation.

4. In the last paragraph we have sought to define our idea of the function of dogmatics by showing its relation to other conceptions. But we have dealt with only two conceptions, and the principles of these two are to a certain extent in high accord with our own principles. Perhaps it will serve to further clarify our position in the matter if we now show the relation of our

conception of the dogmatic function to a number of other conceptions the principles of which we totally reject.

It goes without saying that the position here advocated stands in the very strongest contrast to every system of doctrine which as a matter of principle represents undogmatic Christianity. This conception in its most attractive form is to be found in Dreyer's "Undogmatic Christianity." It is easy to see what makes this quest so charming. Dogmatics, it claims, must set forth faith, and faith is something quite different from dogma-faith. It is faith in God. Now from this last statement we readily see how ill-advised it is to emphasize faith and set it in contradiction to dogma rightly understood. Undogmatic Christianity can be demanded in the name of faith only after faith has been deprived of its object and content. Thus faith would cease to be faith. For it is necessary to the concept of faith that it have an object and a very definite content. If, therefore, faith is to be set forth, and not merely faith in the abstract, but the faith of a particular congregation, it is clear that this can be done only by developing the content of faith. And if dogmatics is to claim normative character for a communion, the portrayal of that content must be made from the point of view of the communion concerned.

With those who demand for dogmatics a purely Biblicistic method of procedure we stand on a broad common basis. There is a large element of truth in that demand, for as a matter of fact already stated, the chief sway in dogmatics is held by revelation and therefore by the Bible as the permanent documentary witness of revelation. But this Biblicistic conception overlooks two facts, first that dogmatics cannot be the same as Biblical theology, and secondly that our understanding of revelation has passed through an evolutionary process. Now, however, we may conceive that process, it remains a fact and dare not be overlooked by anyone who would explain to believers of the present the significance of revelation for their faith. Indeed, under the most favorable circumstances it is always vain and illusory when anyone tries to-day to set forth the believer's understanding of revelation and utterly ignores the entire past experience of Christendom. As a matter of fact the Biblicist himself is more or less under the influence of this historical development and this fact he cannot deny even if he does refuse to recognize the wis-

dom of such an evolution. But if it is the avowed purpose of dogmatics to serve the congregation of believers, i. e., if it is to bear ecclesiastical stamp then it must also consciously range itself in the line of ecclesiastical development.

This of course does not mean that the dogmatician of the present can in each instance fulfill his task by merely presenting an historical exposition of all past dogmatic achievements. It is indeed very strange, as many have felt, that a highly meritorious book presenting the dogmatics of the seventeenth century should be entitled "The Dogmatics of the Evangelical Lutheran Church." If we really believe in the continuous activity of God's spirit in the Church we must ever be prepared to find that Spirit continually leading from knowledge to knowledge.

And if the dogmaticians of previous ages have had the task of expressing for their day the understanding of revelation attained up to that time, no less must the dogmatician of the present have the task of setting forth for to-day the believer's understanding of Christian revelation. For that reason our conception of dogmatics is in direct opposition to any method of mere historical exposition. Our aim is to serve the present day and to that end we set up our laboratory on the territory to which the course of history has brought us.

But on the ground of revelation we stand. We cannot hope, therefore, to attain new knowledge through speculation. Once more, therefore, we define our position by distinguishing it sharply from all manner of speculative dogmatics. It is true, a system of dogmatics which sets forth in scientific form the believer's understanding of revelation and consistently traces the logical consequences of his interpretation may seem from two points of view to bear marks of speculative dogmatics. Like speculative dogmatics it is concerned about a well-rounded systematic development based upon a single fundamental idea, and like speculative dogmatics it refuses to share that widespread fear of all that savors of metaphysics. The metaphysics demanded by our conception, however, must be through and through metaphysics of faith. And the development of a single fundamental proposition takes place in our system simply as a matter of fact. Or to be more exact, everything received into the dogmatic presentation must as a matter of fact actually contribute to the development and unfolding of a single funda-

mental thought. But this unfolding accrues to faith only on the ground of revelation and we firmly reject every intimation that the dogmatician can by his own speculative thought deduce the entire content of Christian truth from a single proposition whether of revelation or of his own invention.

Such a speculative method of procedure necessarily bears a purely subjective stamp. But our conception of the dogmatic problem is in conscious opposition to every kind of false subjectivism. True, evangelical faith is thoroughly personal and every presentation of this faith will therefore of necessity manifest more or less of personal character. But in principle the dogmatic presentation is undertaken in the interest of the congregation of believers and from their point of view, and the dogmatician just as with his own personal faith so with his work as dogmatician must place himself in relation to the believing congregation, for the success of his work depends upon his success in bringing the individual personal element into equipoise with the proper rights of the believing community.

And finally, since dogmatics is undertaken in the interest of faith and from that point of view, it must be regarded as fundamental that the dogmatician renounce every effort at solving in addition the problem of apologetics. He cannot of course set forth the Christian faith for the present day without constantly relating it to the various spiritual tendencies of the present and thus designating his attitude towards them. But he everywhere assumes and presupposes the reality of faith and of its contents as set forth. The question concerning the propriety of this presupposition he may leave to apologetics or else the doctrine of Christian certainty.

Thus the function of dogmatics may be summarized once more as the scientific presentation of Christian truth undertaken from the standpoint of faith and in the interest of the congregation of believers and setting forth the truth as it grows out of revelation and is appropriated by faith.

II. THE IMPORT OF DOGMATICS.

1. In determining the function which dogmatics has to perform we have practically determined also its import. For after all, everything that can be said in praise of our discipline may be

summed up in the proposition that dogmatics is the scientific statement of the knowledge accruing to faith. This of course implies that to further explain the import of dogmatics we must set in relief its scientific character. But that involves very difficult problems. We have expressly emphasized the fact that dogmatics has to do throughout with the knowledge which comes of faith. But at the same time it claims to be scientific. Can these two features be reconciled and combined? The knowledge attained through Christian faith is merely a very special sort of religious knowledge in general. But all religious knowledge belongs to the sphere of practical knowing, whereas scientific knowledge is of necessity purely theoretical. And so the question may be raised in all seriousness whether the knowledge attained through faith can possibly become the object of scientific treatment. It would be impossible of course to attempt here a detailed solution of this problem. Suffice it to say in passing that the knowledge which comes through faith however much it may in other respects follow its own laws nevertheless claims to be real objective knowledge of equal validity with theoretical knowledge. It must, therefore, like all other knowledge be capable of scientific treatment and that without obliterating its distinctive peculiarity. For just as we demand of every scientific treatise that it be adapted to its object, so here we require that the presentation preserve intact the peculiar characteristic of our religious knowledge, namely, its origin in Christian faith. With this understanding we hold that the knowledge attained by faith is capable of scientific presentation in three different aspects.

In the first place, the scientific procedure is in duty bound to subject this knowledge to a critical examination. That is to say, the materials of knowledge furnished by the believer's faith must under the scientific method of presentation be sifted so that the important points shall stand out in bold relief, and the entire material be gathered about them, graded and classified. And thereby scientific dogmatics accomplishes something that is altogether in line with the deepest needs of faith itself. For it is of fundamental importance to the believer and vital to the soundness of his faith that he should learn to discriminate, should be able to underscore, and should be ready to make question marks. Indeed we may say that all manner of fanaticism and all unhealthy manifestations of piety if they are of religious origin at

all arise because faith has not acquired a sufficient capacity for critical discernment. Truth may even be degraded into error by one-sided emphasis and piety may develop in a most unhealthy manner if incidentals are made cardinal or if matters of central significance are forced to the periphery. And thus we see that the immediate interests of faith are really conserved in proportion as dogmatics sets to work to analyze its subject through scientific criticism.

In the second place, dogmatics must make good its scientific character by placing the knowledge of Christian faith in its proper relation to all other scientific knowledge of truth. This need not be done after the manner of apologetics by first furnishing proof for the specific materials of knowledge which constitute its subject. That misconception we have already corrected. Dogmatics like every other science simply assumes the reality of the objects with which it has to do and the knowledge attained by faith carries within itself its absoluteness and the guarantee of its truth. However much, therefore, dogmatics must insist upon its independence and distinctiveness, it is nevertheless science, and as such must continue to maintain a close relation with science in general. This end is secured not merely by treating in a strictly scientific manner the elements of knowledge presented, but also by relating that knowledge at every point to the remaining content of the present-day treasury of spiritual truth. And here again the scientific presentation of dogmatics is in full accord with the best interests of faith itself. For thus the Christian is no solitary figure in his age, and the Christian knowledge which is his peculiar possession is no isolated quantity. Rather is the healthfulness and firmness of this knowledge assured just in proportion as the Christian can bring it into clear connection and conformity with his other spiritual possessions.

Dogmatics must, however, not only enter unreservedly into the spiritual situation of its day, but must also on the other hand maintain intact its own independence. Now to emphasize the independence of dogmatics may be superfluous and might even be dangerous where the problem in hand is merely to work out for the dogmatic presentation the scientific methods and principles of knowledge. It may seem at the very outset to discredit the scientific character of dogmatics if it lays claim in any way to special "method." And in a certain sense the demand is

entirely justified that dogmatics to be science shall reserve no special rights whatever. But we dare not overlook the fact that one of the most simple and fundamental principles of all scientific presentation requires that the entire method of presentation be adapted to the subject with which it deals. We are no longer in the happy position in which the old Lutheran dogmaticians were of being able to receive bodily from some other source the foundations and principles of knowledge. The dogmatics of to-day cannot hold aloof; it must join with all other sciences in the earnest and zealous effort to ascertain those principles and lay those foundations. And yet despite his honest effort at collaboration, the dogmatician will finally come to certain points where he will simply be compelled for the sake of his subject to go his own way. And as men of science we cannot but regard it as one of the most pleasing signs of the times that men are coming to realize more and more to what extent the consequences of different fundamental views and of different philosophical presuppositions will ultimately manifest themselves.

In fullest measure, however, it is true of the materials of knowledge that dogmatics cannot simply receive them bodily from some external source. It is not for us here to decide to what extent the charge against the old dogmatics is justified that it simply adds together "natural" and "supernatural" knowledge. Suffice it to say that for us at any rate that method of procedure has become impossible. So that the general difficulty noted above of forming judgments in dogmatics is realized in this connection with peculiar force. The dogmatician must not only relate the special knowledge of the believer to all other forms of assured truth but must also add to his own store of knowledge and willingly learn wherever there is something to be learned. But no element whatever of knowledge can be received into the dogmatic system except as it can be appropriated in some way by faith and thus compelling the assent of faith becomes a part of that knowledge which constitutes the proper content of dogmatics.

This thought affords an easy transition to the third task which dogmatics in its scientific character has to fulfill. It must above all satisfy the demand for uniformity of knowledge. This it does in a three-fold manner. In the first place dogmatics guarantees the unity of theology in general by taking the individual

diversified elements of knowledge attained by the other theological disciplines and combining them into a systematic and uniform understanding of Christianity. Secondly, dogmatics as has been shown above must perform for the Christian the important duty of moulding into single unity the knowledge coming through faith and all other knowledge of truth. Finally,—and this is the point of most importance in this connection—dogmatics must work out in scientific manner the unity which actually exists in faith itself.

In other words dogmatics to be scientific dare not give up the earnest effort at *system*, if we may be permitted to use a term which has been the object of so much attack. Here again it is not merely a matter of meeting the demands of science, nor is it a question of satisfying a purely speculative interest, but here as elsewhere dogmatics may consciously and deliberately minister to the sole needs of faith itself. Faith is as a matter of fact an inner unity. The individual elements of knowledge do not by any means simply lie side by side. Rather do they group themselves about the center which carries them and holds them together. The dogmatic presentation, therefore, cannot be said to follow an adequate method of procedure unless it seeks to pattern after that centralized unity of faith. Of course it would be utterly objectionable so to interpret the desire for system as to mean that the dogmatician must with the means at his disposal derive the entire content of Christian truth from any single proposition, perhaps even of his own construing. But this misconception we have already dealt with. Moreover, every individual element of knowledge in faith comes only by virtue of revelation. And this is a fact that the scientific presentation dare not overlook, not even in the smallest details. But the fact that these elements of knowledge have their footing in revelation means further that they group themselves about a common center. Thus we see again that dogmatics proceeds adequately only when it starts from the common center and then having mastered all details sets them in clear relation to that center.

Nor can it be argued against this view that all human knowing is as a matter of fact merely a piece-meal process and that it is therefore from the very nature of the case a direful corruption of the believer's knowledge to try to attain a uniform system of

knowledge. This truth which the objector would like to use against dogmatics has in reality a different application. It serves to remind us of the bounds set to *all* our knowledge here in time and impresses upon us the sober discretion thus demanded of us. For it certainly cannot be taken to mean that the individual "pieces" enter isolated into the Christian's consciousness. They are in reality the sure property of the Christian only in proportion as they are connected with the central and controlling feature of his knowledge. We are dealing here with a relationship actually existent and the degree in which the Christian consciously realizes his actual obligation may vary greatly. It may even occur that the Christian would be compelled for the sake of his faith to hold fast to different truths which he is unable as yet to reconcile with each other or which he may feel to be actually disparate. But now to use this as an argument against system in dogmatics would be to overlook the fact that such an incompatibility between the various elements of knowledge within the Christian's consciousness is felt by the Christian himself to be an incompatibility and one which he fain would remove. And his knowledge will not be clear and certain until he does remove the difficulty. Should he fail in the effort his faith can be maintained only by a stout "nevertheless." This may indeed in the sphere of knowledge lead under certain circumstances to a strengthening of the believer's conviction, but of course only as this "nevertheless" constantly seeks a solution.

Our conclusion, therefore, must be that dogmatics just because it seeks adequately to set forth faith must strive after the unity of a system. At the same time the dogmatician may be fully alive to the dangers which it must be admitted attend all constructing of systems. It is easy to see how readily the systematician can be tempted to pass over certain building-stones because they do not fit into his system or how he may trim and dress clumsy facts to make them fit. But however emphatically we may warn him of these dangers and however narrowly we may watch him at this work, we must nevertheless recognize that his work can only be really complete in proportion as he moulds every detail into a single unity of knowledge.

2. The argument up to this point has already received application to the import of dogmatics and that repeatedly without our intending it. This followed of necessity from what was said

at the beginning of this second part. The more seriously the dogmatician takes his duty to science, the more immediate will be his service to faith and to the believing congregation. This may be shown in detail under three aspects.

The kernel of the whole matter consists of course in the fact that dogmatics performs for the believing congregation and through it for the individual Christian a valuable service by helping to arrange and clarify the store of knowledge which has been attained through faith. From this it may appear as if dogmatics accomplishes only a very modest end. And in a certain sense this is true. The dogmatician who realizes his function and his limitations will not claim by his dogmatics to create *new* knowledge. Just as he must begin with faith, so too the materials for his work are found in the knowledge attained by faith. But it is just by his treatment of this material that he performs the very service about which alone faith and the congregation of believers are concerned. What would it profit this congregation if a speculative dogmatics should heap upon it the most profound reflections concerning God and divine things? Suppose, too, that all these reflections were true and beautiful and sublime, how after all would that profit faith? Faith simply does not live on all manner of good and beautiful reflections. If it is faith in God it can live only through the reality in which it meets God, i. e., through revelation. Its only concern, therefore, is to secure a clear exposition of that revelation.

But this is a matter of vital concern to faith. It is a grand mistake to suppose that a too clear formulation or a too lucid expression of the believer's knowledge might be dangerous to faith itself. And it is indeed an odd conception we must sometimes hear, that Christian piety can flourish best in the romantic atmosphere of dim and hazy feelings. Evangelical piety means faith in the God of revelation. It is therefore a matter of vital importance to faith that it be guided into a clear knowledge of that revelation and to a lucid and forceful expression of that knowledge. But this thought has already been sufficiently developed in what we have said above.

Another hazy and utterly dangerous conception is this, that the less piety is burdened with dogma the more practical it becomes. And it is illusory to support a conception by pointing to a certain change in the periods of Church history and to cer-

tain manifestations in present-day life. If a dogma is a mere lifeless possession which the Christian claims as his own, then it will indeed be a heavy burden to him and instead of being borne along by his faith he will be weighed down by his burden of dogma. And whenever the Church permits herself to become involved in controversy over dogma in that sense, however earnest the debate, it cannot but result in noble powers misspent. But that is not the point here. The mistake is not that faith is too persistent in its efforts at a clear formulation of its knowledge, but that a faith which really is not evangelical faith claims to possess something which it calls dogma but which as a matter of fact it does not possess. On the contrary, where genuine faith actually exists, its practical exercise so far from being hindered will be greatly aided by a clear understanding of its content, its motives, and its aims. If, as we believe, genuine faith furnishes efficient motives for practical activity as nothing else can, surely we must recognize that a clear conception of that faith and a distinct understanding of its peculiar character will be of vital importance in carrying out those motives. This has nothing to do with the controversy concerning intellectualism and voluntarism. Our only concern here is that evangelical faith should be conscious faith and that the manifestations of that faith in practical activity should take place under the constant and conscious direction of the believer. This requires that faith understand itself.

From these two points of view, therefore, the dogmatician may hope to render a service to faith by carefully presenting the content of the believer's knowledge in clear and distinct formulation. In doing this he ministers at the same time to the progress of knowledge. By this we do not mean to retract our assertion that dogmatics cannot *create* new knowledge in addition to that supplied by faith. As faith itself has its origin in religious experience, so too every real contribution to the sum of knowledge coming through faith must necessarily come through religious experience. But dogmatics can help towards such a contribution by systematizing and clarifying the knowledge already attained and thus preparing the way for new experience, stimulating to it and perhaps even guiding directly to it. More than that, dogmatics can in a certain sense make a direct contribution to progress in knowledge. For every classification of knowledge

already possessed must in itself denote an increment in the value of that possession. Moreover, dogmatics helps to deepen knowledge by connecting the individual portions of knowledge and combining them according to the logic of faith, illuminating the details with the light of the whole and vice versa.

This is the service that dogmatics performs for the Church, and this means that the dogmatician can expect a sympathetic hearing primarily only from those who share the faith of that Church. And yet he may hope for more. He may hope also to serve those who reject the faith of the Church whether in part or as a whole. Not that he is able with his dogmatics to lead the unbeliever to faith nor yet that he could wish to secure his intellectual assent to the dogmatic propositions. This is a mistake that dogmatics must guard against. For to betray anyone into such a mere outward appropriation would be to beget a purely imaginary possession, everywhere so deplorable and dangerous but specially perilous in matters of religion. The saddest feature of such false possession is that the unconscious victim neglects entirely to secure any real possessions. Now the only desire of the dogmatician can be that his presentation of the treasure of faith may beget in unbelievers the desire to secure for themselves that real treasure. In this he will not succeed, however, if he makes it the primary aim of his work. For it is only incidental. At any rate it would be a fundamental mistake if the dogmatician should take cognizance of those outside the Church and in order to win their approval should cut and trim the believer's own treasure of knowledge. He would thus not only betray his trust and neglect his duty to the congregation of the faithful but would also render a questionable service to those whom he intended to serve.

This brings us to the second main point which I would emphasize. Dogmatics properly understood and executed renders the congregation an immediate service in fulfilling the primary duty of the congregation, namely, to proclaim the Gospel. It is true, we are to preach revelation not dogmas, the Gospel, not doctrines. And the dogmatics here represented would lay special emphasis on that fact. We recognize clearly as any one that men would not be helped by a doctrine. A drowning man cannot be supported by all manner of sound teaching. No more can a lost soul be rescued by indoctrination concerning his lost

estate and how he can extricate himself. His sole need is not sound doctrine but the deed of rescue. And we know that God's revelation alone can rescue and save. Such being the case, we deem it of vital importance that the witness of that revelation should continue in the congregation with unabated vigor and that the Gospel should "be taught in purity and simplicity." Dogmatics contributes to this end by clearly formulating the Church's interpretation of revelation and placing that interpretation in the hands of the chosen witnesses of the Church.

This is not intended to mean that the preacher has only to hold up this systematic formulation before the Church as a complete entity for her appropriation. This would be committing the very error against which we have warned the dogmatician himself. If the preacher were content with such a mere oral proclamation of the knowledge which the Church considers valid, the result would probably be that some would mistake intellectual assent for faith itself while others believing in spite of themselves would believe to their own undoing and yet not come to real faith. No, preaching can have but one function and that is constantly to present to the Church God's revelation as a living power so that the God of revelation may Himself in His revealed Word approach man and through His Gospel may Himself call forth faith. But for the effective witness of revelation dogmatics performs a most important service by making plain how that revelation begets and maintains faith. Thus dogmatics enables the preacher to preach with psychological understanding. Ethics does the same thing by describing the inner processes through which men come to believe in revelation. There is absolutely no reason, therefore, to fear that too much dogmatics might harm the preacher. Far more serious is the danger of too little dogmatics. The preacher should see clearly the points of connection between the individual statements of faith and the one central theme of his preaching and should realize also how those individual statements are grounded in revelation. The more he does this the better will he be able to help his hearers to an experience in which they too shall come to a personal understanding of the knowledge accruing to faith and make it a personal possession of their own faith.

Dogmatics in helping the Church to bear proper testimony concerning the Gospel helps her also to prove herself the ground

and pillar of truth. This is the final service which dogmatics renders the Church. It is true, nothing else has brought upon the Church such cordial hatred as her claim to be the bearer of truth in this world. And yet no other claim must she insist upon so stoutly. Amid the conflict of opinions and the confusion of the day the Church is intended by God to be a witness to eternal truth binding men forever to the one eternal God. And the Church is in a position to fulfill this high mission only because she has been entrusted with the divine revelation. Jesus Christ is the way by which God draws men into fellowship with Himself, and he is therefore the *Truth*. And since the Church knows of that revelation and since she has been entrusted with the witness to that revelation, she may rightfully claim to possess the truth. This is a great honor but it also means a vast responsibility. For it makes it her duty to be led under God into an ever clearer understanding of revelation, to transmit it from generation to generation, and ever to fill it with efficacy and power for each new age. Thus to perform the modest service of intermediation in this the loftiest calling of the Church is the dogmatician's highest duty and greatest honor.

And thus the close of this second article reverts to the beginning of the first: the dogmatician has to do with the clear presentation of the absolute Truth. From the very nature of the case therefore he cannot expect that his efforts will meet with the favor of those who recognize only relative values. But he may count upon the sympathy of all who would lead our generation beyond the question of Pilate, "What is truth?"

Gettysburg, Pa.

ARTICLE VI.

THE INCREASING CONTEMPT FOR THE BLESSING
OF CHILDREN.

BY REV. H. J. SCHUH, A.M.

Translated from the German by Rev. C. V. Sheatsley.

"Lo, children are an heritage of the Lord and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." Ps. 127:3-5. In the 128th Psalm God has promised those that fear Him: "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table." The pious both of the Old and of the New Testament placed a very high valuation upon the blessing of children. To be without issue was looked upon by the married pair as a severe cross of affliction, yea, even as a disgrace. How pathetic the plaint of Abraham when he says: "Lord God what wilt thou give me, seeing I go childless. Gen. 15:2. So sensitive was Sarah of her barrenness that she gave to her husband her maid Hagar to wife, that through her she might have issue. Rachel was so depressed at her lack of the blessing of children that she implored her husband Jacob, "give me children or else I die," Gen. 30:1. Without children she had no desire to live. When at last Joseph was born she cried out, "God hath taken away my reproach." Gen. 30:23. Hannah bewailed the fact that she had no children and vowed to the Lord, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me and not forget thine handmaid, but will give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." 1 Sam. 1:11. Her soul burst forth in a hymn of praise when at last in answer to her pleadings Samuel was born. Zacharias and Elizabeth experienced keen disappointment that in their old age they were without children. These were the words of the angel of the Lord when he promised Zacharias a son, "Fear not Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son."

Luke 1:13. He had, therefore, suppliantly begged for a son and should now rejoice that his prayer was answered. Beautifully he expressed his joy in the psalm of praise which he offered at the circumcision of the child. Luke 1:68-69.

I. THE FACTS.

But how times have changed. When we compare our modern society with the pious of the Bible we note a remarkable difference. In derision children are spoken of as gifts of God. They are looked upon not as a noble blessing but as a burden grievous to be borne. It is horrifying to see and hear the boldness with which the Word of God is contemned. Fruitful couples are classed with hares, and mothers are compared with dams. To what lengths people will go in this matter may be seen from the statement of an influential magazine of our land. In the "Arena," 1906, Prof. Frank T. Carlton writes: "A young man is seriously hampered at the present time, if he becomes the father of a large family..... The instinct or desire for offspring is placed in opposition to the strong human ambition to maintain and advance one's social and economic position."

"Exhortations against race suicide, if they produce any appreciable effect, act almost entirely upon the class, which does not need, from any point of view, such admonitions..... In our own United States, not race suicide but the reverse is to be feared. Large families and the consequent low standard of living are the curse of our great cities and the fruitful cause of misery, crime, and degradation..... Until those near the poverty line can be brought to abstain from propagating unreasonably large families, betterment of these people, as a class, is hopeless. Instead of looking toward increasing the birth rate among all classes, it is more to the point to look toward decreasing the rate of increase among the poorer classes of people."

To what a pass it has come in the contempt for motherhood may be gleaned from an article written by a woman in the "Independent," 1907, concerning her own barrenness which was not her portion by nature but by a nefarious practice. The article is headed, "A Woman's Reason," and would enlighten us as follows: "Rather than bring children into the world as the women of our foreign quarters do, without one chance or hope of a de-

cent start in life, destined from birth for wage slavery and exploitation or worse, I would commit suicide.... Are the bodies of women to be regarded merely as baby machines, to supply the losses which civilization creates by its foul mismanagement? If society wants more children let it go save some of those already born before it calls on me for more.... You cannot use me to breed food for your factories."

"Strangeto say such statements as the above do not stand alone. Without a sense of shame, childlessness or at least limiting the number of children is advocated. Almost alone among men of national reputation stands ex-President Roosevelt in his earnest warning against the disgrace and curse of race suicide. And his words have become a target for ridicule; however, what he says on this subject merits earnest consideration. In his address to the National Congress of Mothers assembled in Washington, D. C., 1905, we read: "No piled up wealth, no splendor of material growth, no brilliancy of artistic development will permanently avail any people unless its home life is healthy, unless the average man possess honesty, courage, sense and decency, unless he works hard and is willing at need to fight hard; unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up healthy children sound in body, mind and character and numerous enough so that the race shall increase and not decrease.... The most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self-respect and mutual forbearance, by willingness to perform duty and by refusal to sink into self-indulge or avoid that which entails effort and self-sacrifice."

"There are many good people who are denied the supreme blessing of children and for these we have the respect and sympathy always due to those who from no fault of their own are denied any of the other great blessings of life. But the man or woman who deliberately forgoes these blessings, whether from viciousness, coldness, shallow-heartedness, self-indulgence or mere failure to appreciate aright the difference between the all-important, and the unimportant, why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle or upon the man who refuses to work for the support of those dependent upon him,

and who, though able-bodied, is yet content to eat in idleness the bread which others provide." "A race that practiced such doctrine—that is a race that practiced race suicide—would thereby conclusively show that it was unfit to exist and that it had better give place to people who had not forgotten the primary laws of their being,..... The woman's task is not easy—no task worth doing is easy—but in doing it and when she has done it there shall come to her the highest and holiest joy known to mankind; and having done it she shall have the reward prophesied in the Scripture; for her husband and her children, who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed."—*Ladies' Home Journal*, July 1905. And in an article in the "Review of Reviews," 1907, he calls those to account who advocate limiting the number of children. "If through no fault of theirs they (the parents) have no children they are entitled to our deepest sympathy. If they refuse to have children sufficient in number to mean that the race goes forward and not back, if they refuse to bring them up healthy in body and mind they are criminals."

This is an honest and manly word. Such an admonition is worth more than volumes which, by giving pretended reasons to heal the smart of conscience, seek to excuse those cowards who because of their sensuality have no desire to do their duty. Self-preservation is the first law of nature, and this refers not only to the individual but also to the nation and the race.

Entirely in the same spirit Frederick L. Hoffman expresses himself in the "North American Review," May 1909, "That the reduction of the birth rate has been due to a decline in reproductive power is extremely doubtful. There remains then only one other explanation and that is the truly momentous conclusion that the decline in the birth rate of native stock is deliberate, or the result of preventive checks, all more or less immoral or unnatural, as the case may be. It would be impossible to frame a more terrible indictment of what we generally speak of as the best element, but it is time the truth were told and realized before it is too late."

Some years ago in this "Review," Ida Husted Harper, a strenuous advocate of woman's rights, came out plainly and emphatically in a statement to the effect that the intelligent people have learned that it is easily possible to regulate the size of the

family without injury to health or morals, and they *will* regulate it. The knowledge has proven the greatest blessing to women. And this monstrous advice of a deliberate crime stands unchallenged and without protest as a sorry reflection upon American manners and morals at the beginning of the twentieth century.

We can only rejoice that a man lifts his voice in testimony against this evil. Whether it will bear much fruit is very doubtful. But if our people are to be helped at all the beginning must be made by not covering but uncovering the facts.

But are there really evidences warranting the term race suicide among our American people? What facts, if any, do we have admonishing us to an earnest consideration of this subject?

In the first place it is no secret that many do not marry because they desire to avoid the burden of raising children. And the number of those who remain single has, in proportion to the population, increased very rapidly. The percentage of unmarried women between the ages of 25 and 45 years has, in the period from 1800 to 1900 increased from 16 to 18 per cent. Rather than be bothered with the bearing and rearing of children many remain single. For the satisfying of sexual desires other expedients are sought out. And in the same measure that matrimony is despised prostitution is increased.

But this is by no means the worst of the case. The words, "be fruitful and multiply," seem to have lost their meaning among many. On entering the marriage relation the understanding is reached that the union shall be childless. With reference hereto statistics show some phases that fill one with anxious concern for the future. In the last years the proportionate number of births shows a steady decrease. In 1850 to every 1000 women of child-bearing age there were 626 children; in 1870, 572; in 1890, 485; in 1900, only 479, a continuous decrease. During the period between the first national census and the last one, 1900, the average number in the American family has decreased from 5.8 to 4.6. The proportion of children to the number of women has in this period been reduced by one-half, that is, the proportionate number has been reduced in about 100 years by 50 per cent.

If, during this period we had had no immigration the comparison would be much more unfavorable. In this respect our American stock stands in a more unfavorable light than does our

immigrant population. In the period between 1890 and 1900 the excess number of births over the deaths per 1000 foreign born was 36.5 and among the native Americans only 19.5. In the Yankee State of Connecticut it stands as follows. foreign born 42.5, native American, 1.8.

If the future depends upon our native stock the prospect is certainly gloomy; as a people we would soon be at the end of our career. If immigration would not make good our losses we would soon be where France is now. During the past year in that country the deaths outnumbered the births by about 28,000. One-sixth of the French families are without children; one-fourth have only one child; one-fifth only two children. The average number of children in the French family has decreased to three. The self-preservation of a nation requires at least four children to the family.

The native women of Massachusetts give birth to only 7-11 as many children as the German immigrants of that State. Without doubt the Yankees as a race are dying out. However much one may contend against immigration, eventually we have to thank the oft hated foreigner that we as a nation have a future.

Let a specialist tell us how matters stand, and how our people strive against being the chosen instruments of God for the peopling of the earth with its noblest creatures. J. M. Rubinow, M.D., of Washington, D. C., states in the "American Journal of Sociology," Vol. 12, p. 629: "The desire to prevent conception has become dominant among women of the great middle class of this country, and in my own medical experience, which lasted only four years, I met hardly a single middle class family in which this was not general, often before the first child was born. Moreover, the growing desire to escape the natural consequences of normal married life, has created a new mental disease, the fear of conception, which makes a mental wreck of many a normal and healthy woman. Last but not least, since our form of marriage has not even begun to adjust itself to this almost universal fear of parentage, unsatisfactory marriage relations at home lead by a narrow but hardly straight path to prostitution, and it is no secret to the specialist in venereal diseases that the social evil is supported by married men no less than unmarried."

And where pregnancy has actually taken place an unnatural miscarriage is often superinduced. Judge John Proctor Clark

makes the claim that in New York alone 100,000 abortions take place annually, and in Chicago 6,000 to 10,000. From 20 to 25 per cent. of the pregnancy cases end in abortions and of this number at least the half are of a criminal nature. (See "Journal of American Medical Society," 1908, p. 958).

These conditions almost cause one's hair to stand on end. When even a worldly-minded doctor asks: "With feticide among our best element, and with a constantly increasing influx of degenerates from foreign countries, what can be expected of us as a nation a few generations hence?" What should we as Christians say, yes, we as pastors, who stand as watchmen upon the walls of Zion, what should we say? Are only the heathen among us guilty of such abominations? Sorry to say we must answer, no. Ofttimes those who would have it appear that they are leading godly lives, yes who are prominent in Christian congregations, are guilty of these things. When we carefully look about in our own congregations we find that they are not proof against this abominable influence. The baptismal registers of our larger and older congregations enter a humiliating testimony against us. The number of unmarried, the number of married without children and the one-and-two-child marriages have increased also among us. In corroboration we cite a few cases from the parochial reports in our Ohio Synod. We shall limit our citations to the three older districts, the Western, the Northern and the Eastern. In each district we shall take the three largest congregations. The period considered covers 20 years, 1888-1908. In the table following we quote from the printed synodical reports, giving the number of those entitled to communion, the number of baptisms and the percentage of baptisms to the communicant membership.

	Communicants		Baptisms		Percentage	
	1888	1908	1888	1908	1888	1908
Western District:						
Columbus	700	625	50	34	7.	5.5
Hamilton	650	642	69	33	10.6	5.2
Richmond	631	629	24	16	3.8	2.5
Northern District:						
Ft. Wayne	750	950	47	20	6.2	2.1
Galion	540	504	25	20	4.8	3.8

Woodville	460	820	25	24	5.4	2.9
Eastern District:						
Allegheny	875	1200	72	62	8.5	5.1
Canton	490	480	51	34	10.4	7.
Butler	488	675	48	40	9.8	5.9

Taking the nine congregations together we find that the percentage of baptisms to communicants in 1888 was 7.3, in 1908 4.4. Accordingly in less than a quarter of a century the fruitfulness of these congregations has decreased by nearly one-half; and certainly these congregations do not stand alone. In other congregations, especially among the older ones, conditions are not any better.

The above figures create suspicion. Every one of us may, however, without these figures, recall cases in his own community where young native American couples are quite well satisfied with one or two children, while their parents who had come from Germany were proud to have ten or twelve. When to-day we speak of a family of twelve children, as a rule the children are grown-ups. So numerous a progeny in a younger family is such a rarity that it becomes conspicuous and, not seldom, a subject of ridicule. Prof. Edward Ross of the State University of Wisconsin, is certainly correct when he says: "Parents who trust in Providence and hold with Luther that God makes children and will provide for them are rare now-a-days." This situation indicates that our congregations are conforming to this world. Yes, the contempt for the blessing of children has invaded the Church. With pity, if not in derision, are those looked upon who are plagued with such a "rich" (?) blessing. On the other hand those are looked upon with envy to whom the stork seldom if ever comes. Yes, among those who would call themselves Christians there are many who are "much obliged" for children. We cannot explain in any other way the dwindling of our baptismal registers.

The most revolting means are used to prevent pregnancy, and should it unwittingly occur, abortive means are used to dispose of the fruit of the womb. We doubt whether conditions were worse in ancient Sodom. Many a wretched woman would rather lie on the operating table than in the child-bed. Yes, many a one has been taken to the insane asylum or laid in the grave simply because she did not want to become a mother. Unprinci-

pled doctors carry on their damnable practice so publicly that the sparrows on the roof know where one can get "help" should the danger inadvertently arise that a child might be born. In the public press all manner of methods are advertised that are un-failingly to prevent or destroy conception. Let us hear what a specialist says: Walter B. Dorset in an article in the "Journal of the American Medical Association, 1908, on the subject of "Criminal Abortion" writes: "Self-induced abortion or abortion produced by a fashionable or fad doctor is, as we know, a fruitful cause of the horrible pus cases in which we are now and then called to operate. This fad doctor is one with a lucrative practice, and is often the lion at social functions. He it is who empties the uterus in cases of emesis gravidarum without racking his precious brain in trying all recognized remedies and methods to check the vomiting. He it is who finds so many cases of contracted pelvis where it is utterly impossible to do anything but an early abortion to save the woman's life. He it is who finds so many cases of retention of menses that require dilation and curettement. He it is who finds the urine 'loaded with albumen' necessitating an immediate emptying of the uterus to prevent death from Bright's disease. Such men and women prostitute the profession of medicine and should be exposed."

Not only women but also men, through surgical operations, maim themselves to destroy every possibility of issue. It is awful to what cunning deviltry men will resort to escape duties which God has laid upon those who would enter the married estate and whom He would have be fruitful. All the wisdom of modern medical science is pressed into service that sexual intercourse may be indulged in and yet escape its legitimate results. It seems as though the devil himself had sworn to exterminate us, and indeed he is on the right road to accomplish his purpose.

II. CAUSES.

If we inquire into the causes of the decreasing number of births we will find that they may be divided into two classes: natural causes, and causes governed by the human will. It has been stated that our people are naturally not as fruitful now as they were a hundred years ago. Increasing culture shows quite naturally a decreasing fertility. As a nation increases in pros-

perity, it decreases in fruitfulness. It is true that the poorer and more uncultured strata in society show the most rapid increase. We, however, question very seriously whether the cause must be sought in nature. It is evidently true, as one has expressed it, that the large families live in the small houses, and the small families in the large houses; but we doubt whether opulence, or culture in themselves, apart from the will, forces the birth-rate downward. In fact, the very opposite should be, true. Where the support of progeny is already guaranteed, there the birth-rate should be higher than where with the coming of every child comes also the anxiety for its support. Prof. Ross of the University of Wisconsin, claims: "In the face of hobby riders I maintain that the cause of the shrinkage in human fecundity lies in the human will as influenced by certain factors which have their roots deep in the civilization of our times."

Yet, we may speak of an increasing involuntary childlessness. There are plenty of couples who would rejoice greatly to have a child or two, but who wait in vain, and for whom medical science can render no assistance. In what follows we do not desire to throw suspicion on every couple having no children. God alone knows why this or that couple, though ardently desiring it, are denied the blessing of children. God keep us from uncharitable judgments. But it is a fact that venereal diseases, even when they are supposed to be cured, are the most frequent causes of sterility. Through illegitimate sexual intercourse before marriage many a man has made the procreation of children impossible. In many a wife, who has taken this scourge with her into wedlock or who has been inoculated with it by her husband, all possibility of fruitfulness has been destroyed. But on this delicate point let us also hear what the specialist has to say. Joseph Taber Johnson, A.M., M.D., of Washington, D. C., expresses himself in the "*Journal of the American Medical Society*," 1907, as follows: "One may safely state that gonorrhea is the most frequent of adult diseases. The lowest estimate which we meet in recent literature is that at least 75 per cent. of the male inhabitants of our cities between the ages of 18 and 28 have had or now have this disease. Its frequency is placed by many at a much higher rate, varying from 75 to 95 per cent. It is probable that the latter figure is more nearly correct than the former." (This is enough to fill one with horror).

It was formerly believed that in nine out of ten childless marriages the fault was that of the wife. It is now known that in a much larger proportion than was suspected the husband himself is sterile, and that in a great number of cases this sterility is caused by the effects of gonorrheal infection.

Morrow has pointed out that gonococcal infection is a more potent factor in the production of involuntary race suicide than syphilis by the sterility induced in both sexes; but more frequently in women on account of the ascending destructive and incurable infection of the tubes and ovaries.

Noegerath has expressed his belief that 50 per cent. of female sterility is caused by gonorrhea.

The phase of the gonococcus infection which especially interests and occupies us to-day is its influence as a depopulator. This influence is again shown in the great number of mutilating and unsexing operations which are required to save the lives and restore the health of a large number of infected women. The oft repeated statement is familiar to you all, that at least one-half of the abominable operations of the world are necessitated on account of gonorrheal infection. While this statement is startling, the sad part of it is that it falls far short of the actual facts.

"The depopulating influence of this specific infection is seen again in the production of what has come to be known as "one child" sterility. It is possible for a woman who has gonorrhea in the anterior portion of her birth canal to conceive and to give birth to a child. The child has, however, a very dangerous gauntlet to run to be born alive, as well as to escape ophthalmia neonatorum, which statisticians tell us is the cause of about 30 per cent. of the blindness in this country. The aptitude of a gonorrheic woman for conception is often extinguished by the first pregnancy, the one child representing the sum total of her reproductive energy."

Surely here the word finds its fulfillment: "I the Lord thy God am a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generation of them that hate me." Yes, God is not mocked, "the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." Ps. 34:16. "Evil doers shall be cut off." Ps. 37:9. "When the wicked are cut off thou shalt see it." Ps. 37:34.

How often are these warnings repeated in the Scriptures; but the world is blind and will not be warned.

Aside from the natural causes for the decrease in the number of births we must also consider the causes dependent upon the human will. Here we must begin with lack of the fear of God. Men fear no longer Him who said, "be fruitful and multiply," therefore are His laws trampled under foot. Men consider not that God discovers all secret sins. Men inquire not of His will but consider only their own conveniences. Men look not upon themselves as God's implements and His representatives but as their own lords and masters. This godless generation not only declares "there is no God" but also acts accordingly. Without doubt the falling away from faith and the increasing godlessness are the most potent causes for despising the blessing of children.

Closely allied herewith is the aversion to cross-bearing. Many women seek to escape the pains of pregnancy, the birth-throes, and the burden of rearing children. They no longer want to bow to the words: "I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children." Men no longer desire to bow to the words: "In the sweat of thy face shalt thou eat bread." More pleasure and less work is the motto of our times. We have become a sensual people and it would seem that we crave the baser desires, and here children are in the way. On this subject we quote the above mentioned Prof. Ross: "Wants and tastes once confined to the social elite spread resistlessly downward and infect the masses. Tidal waves of imitation carry the craving for luxuries hitherto looked upon as the prerogatives of the rich, among millions of people of limited means, and these in their endeavor to gratify their newly acquired wants learn to economise in offspring. The little stranger trenches on raiment, bric-a-brac, upholstery, travel and entertainment. Here the decencies, there the comforts, yonder the refinements and vanities of life compete with the possible child and bar it from existence." The modern lady of fashion would rather fondle and caress a lap-dog than a child of her own flesh and blood. Because the child brings with it labor and care and hinders the parents in following the pleasures of this life it must be smothered in the womb. As sensuality increases the number of children decreases. The number of children must be limited

because of the excessive cost incident to the following of the follies of fashion.

Avarice is also a cause for the decreasing number of children or the absence of them altogether. To raise children costs money. Where money has become a god, even the fruit of the womb must be sacrificed to this modern Moloch. The shining gold is dearer to the miser than the golden locks of an innocent child. The number of children is oftentimes limited in order that the inheritance may fall into larger shares. Shame on the avarice that loves mammon more than a housefull of happy, healthy children. Surely that must be a shrivelled soul that would sacrifice the most sacred instincts of nature for riches.

III. CONSEQUENCES.

What are the consequences of this contempt for the blessing of children? This question may be answered both from a civil and from an ecclesiastical point of view. Let us look at the matter first from a civil point of view. We strive after progress in the arts and sciences; we are proud of our wealth and our education, but what boots it all if we as a people are dying out? The home, the family is the foundation of our public welfare. But how can the family exist without children? The barbarians inherited the culture of ancient Greece and Rome. But they inherited only the ruins. With us it will not be any better. Of what value are outward appearances if internal decay is hastening our destruction? Greece was a land of culture. Rome gathered treasure from all parts of the world and yet these powers went down in shame and disgrace. It is true the Roman empire was destroyed from without but only after it had become rotten from within. We will fare no better. Where the holiest affections, the love of wife and child, are smothered there also the love of country will eventually vanish. Where children are not wanted the brothel soon crowds out the home. Nothing so rapidly eats out the vitals of our well-being as the propensity to the social vice. Manly strength and womanly charm must wither away at its poisonous breath.

Flats, apartments, boarding houses, hotels and clubs enter strongly into competition with the plain children-blessed homes of our best citizens. In all of these substitutes children are

either not allowed at all, or at best, are only tolerated. With the plain home also go the simple customs and virtues upon which our national well-being so largely depends. Just as certainly as God destroyed Sodom and Gomorrah by the fire of his wrath, just so certainly will we not be able to escape this wrath if we continue on the way which we have chosen.

It is a miserable delusion to believe that through the limiting of the number of children to one or two we can improve the quality at the expense of the quantity. The best and noblest of our citizens have not sprung from families where the one and two children system had been introduced. Generally they sprang from large families. Audubon was the twenty-first child in the family, Daniel Webster the seventh, Benjamin Franklin the seventeenth, Schubert the twelfth, Luther was one of eight and Melancthon one of five children. The danger of pampering and distorting the education is much greater where there is but one child than where there are a number. Not only the quantity but also the quality of our people is in danger where there is a willful limiting of progeny.

But not only is the future in danger, the present even is not safe. God is not mocked. The laws of nature cannot be trampled upon without suffering the consequences. It has already been pointed out that the more the blessing of children is despised the more the social vices gain the upper hand. The sexual nature cannot be eradicated. If the sexual desires cannot be satisfied in the divinely appointed way many resort to the most unnatural vices which in their turn bring sickness, misery, death and destruction. Because of such abominations the Canaanites were destroyed, yes, the land "spewed them out." Lev. 18:28. This is written also as a warning to us Americans. Judgment is already being visited upon us; were we not blind we could notice it. The increasing weakness of the female sex; the horrifying increase in the number of abdominal operations among women are in no small percentage due to the artificial means used to prevent pregnancy and birth. What shall become of our nation when the fathers are infected with venereal poison and the mothers are sexually ruined? Only one question applies here, is it yet possible to save our people? Are we not already lost beyond hope of rescue?

Let us listen to what a physician has to say. J. Newton Huns-

berger, M.D., expresses himself in the "Journal of the American Medical Association, 1907, as follows: "Do we understand and fully appreciate what this (the decreasing birth rate) means? It means that the curse of selfishness is sapping the very roots of life. It means the decay of spiritual ideas and the death of true patriotism. It means the breaking up of homes. It means the divorce court and the triumph of sensualism.

The responsibility which children bring inculcates self-denial and self-restraint. Thinking for others becomes a habit. Those who are childless, through their own wrong doing, do not know the pleasures of self-denial, their natures become narrow, selfish and warped and their souls atrophied. It is a truism that from large well-born families come the best citizens. They early learn self-reliance; are free from false sentiment; are tolerant and helpful to each other, and lose the egotism and self-consciousness so commonly seen in an only child. Luxury seldom enters into such homes. Satiety is unknown with its blase expression. Want may even show its gaunt form. But in spite of all this there are more manly men and womanly women found in large families and more real happiness, than is ever dreamed of by a childless couple or where a single child is surfeited, stunted and spoiled by needless luxury and display. The large families of our forefathers were big factors in the building of our nation: while we are slowly but surely drifting to the shoals of a decreasing birth-rate, on which France has already stranded her best hopes, with its selfishness, worldly prudence and sensualism for which it stands sponsor."

Let us look at this contempt for children also from the side of the Church. From this point of view the consequences are not only deplorable but even terrible. We also as a Church die out when we strive against having progeny. Only through our children is the future of the Evangelical Lutheran Church secure. Of what value is it that God has given us the pure doctrine if we have no children to whom we can leave this priceless treasure? Strangers, not only as to nationality, but also as to faith will occupy the places which should have been occupied by our Lutheran children. If we Lutherans do not provide recruits the Roman Catholic Italians, Slovaks, Croatians, Poles and the Russian Jews will. God preserve us Lutheran Germans and Scandinavians from the sad history of the Puritan Yankees in the East.

If they had not received new life through our blood they would long since have died out. But if we follow them in race suicide we must also share their fate. The well-filled school houses of the Roman Catholic Church are its hope for the future. Let us see to it that ours do not remain empty or we must surrender the field to Rome. Where the love of wife and child is forcibly suppressed it is not possible that there should spring up any love for one's fellowmen. And where there is no love for our neighbor there can be no love to God and no faith. The well being of the Church rests upon that of the home. And where the blessing of children is despised we cannot speak of a Christian home. The word applies both as a command and as a promise, "Be fruitful and multiply." All zeal for the work of the Lord is nothing but miserable hypocrisy when we trample this injunction under our feet and contemptuously despise His best blessings. Here we Evangelical Christians should be as a salt in the earth. Woe be to us if the salt have lost its savor; it is thenceforth good for nothing, but to be cast out and trodden under foot of men. This word will be fulfilled as surely as the Lord is God and His Word the eternal truth.

IV. THE REMEDY.

Concerning the magnitude of the evil and the attendant dangers there can be no question. Perhaps, however, the most important question in connection herewith is, What can we do to remedy the evil? We ask first, What can the home do? First of all the home instinct must be cultivated. Especially in our large cities the home is subjected to all manner of dangers. It is hard pressed for room, poverty pinches it, the surroundings are unfavorable. But even among the wealthy the home seems to be despised and with it also the blessing of children. Where the home is crowded out by the club there the blessing of having children is also despised. In the home itself a reformation must be inaugurated if the home is to be helped. Parents should bend every energy to implant into their children love for home, and to so bring them up that home will not seem as a prison to them. Love for home and love for children are inseparably united.

Since the main reason for despising the blessing of children is to be sought in the increasing lack of the fear of God we must

bend every effort to train up our children in the way they should go; so that they may have respect for God's Word and His ordinances. We should also train our children in the virtue of contentment. The Scripture passage, "Godliness and contentment is great gain" should be re-enthroned in our homes. This means a fight against vice. Our young men and young women should be so trained as to recognize that there are nobler pleasures than those of the flesh, higher enjoyments than those of the appetites. Love for children must be more carefully nurtured; not a mere sentimental affection that rather crushes the best and noblest in them, but to love them in the Lord.

What can the Church do in this matter? It is to be feared that here we have been influenced by a false modesty. Not entirely undeserved is the censure of Dr. Walter E. Dorset in the "Journal of the American Medical Association," 1908, p. 957: "It is useless to expect ecclesiastical intervention. The clergy do not seem to be at all concerned. To furnish them with this information is to throw away your time. Few sermons are preached from the pulpit for fear of shocking the delicate feelings of a fashionably dressed congregation, and the begging of money to save the souls of the far-away heathen seems to be more important. They can not but realize the enormity of the crime from knowledge gained from the bedside of the victim of the abortionist. Yet they do not possess the moral courage to express their convictions to those to whom they are called to minister. Their education along biological lines has, I am certain, in many cases been sadly neglected." Too long the Church has kept silent, or only in a feeble voice, testified against this modern murder of children. Of course there are noble exceptions but as a rule the pastor is too modest to speak of these things in the pulpit or even privately. But when our people are not ashamed to indulge in such abominations we should not be ashamed to point out their sins. We do not have much time for an assumed modesty which in private courts the evil and in public is horrified when it is even mentioned or called by its right name. It is time that we quit mincing words and tell those who despise God's order that "a spade is a spade." It is time that we publicly, and from the pulpit tear the mask from the face of this demon that threatens to ruin our land and our Church. What avails it to beat about the bush in the matter? A woman that

will destroy her own flesh and blood in the womb is a murderess in comparison with whom Herod was an innocent. Of course, in speaking of these things from the pulpit a fitting propriety should be observed, yet the minister must use such language that all may know what is meant. To say nothing for fear of being classed as outspoken is cowardice; and the pastor that permits a false modesty to muzzle him is an unworthy craven. We do not have the opportunity to speak of these matters as has the Romish priest in the confessional, nor do we ask this opportunity. However, opportunities come to us in our pastoral visits, especially in sick visits, to earnestly admonish the erring. It were unwise to force an opportunity, as great wrong might be done an innocent pair; but often the evidence of guilt is so strong, amounting almost to proof, perhaps even the wrong is acknowledged, that proper discipline should be administered. Whoever has his eyes and ears open will find opportunities enough to speak plainly without having to bring certain ones under suspicion. And where the preaching of the law has touched the conscience there will be cases, at least here and there, where the help and advice of the pastor will be sought. It is to be regretted that the pastoral relation among our people is not as intimate as it should be. The family physician more often is asked for advice than the pastor. Nor can we hold inquisition as do the Romish priests in the confessional. But as opportunity affords and as much as lieth in us let us be faithful to our pastoral office. Our church papers can also do much in this matter. Such a festering sore that not only threatens our nation but also congregations should not, because of a false modesty, be quietly passed over. Here and there in the ecclesiastical press the sin has been referred to, but who will say our periodicals have done their full duty in this matter? Especially over against the compromising attitude of the daily press should the church papers be heard in clear and unmistakable language.

Also in our pastoral relations with the young we should be both wise and conscientious. Already in catechetical instruction the foundation should be laid for the subsequent happiness of the home and the high regard for the blessing of children. In the consideration of the 4th and 6th Commandments and the Table of Duties, opportunities enough are offered to emphasize the dignity of the home and of the marriage relation. In Bible

history we have the examples of Abraham, Hannah, Zacharias and Elizabeth as showing our youth the proper value and blessing of having children. And even if in connection with the consideration of the 5th Commandment it were not in place to speak of the murder of unborn children by the parents, yet the sacredness of human life should be so strongly emphasized that any laying hands upon it will at once be recognized as a crime of horrible proportions.

Briefly we also desire to show what the State can and should do in this question, for we are not only Christians and pastors but also citizens. How easy and superficial the State has been in this momentous matter may be seen from the following. The above mentioned Dr. Walter B. Dorset writes: "By some it may be asked, are not our laws good and sufficient as they stand? In order to answer the last question I propounded the following questions to a very able lawyer and had him prepare, by way of answer, a digest of the now existing laws in the several States and Territories.

Question 1. Is the woman herself guilty of any crime? In how many States is she, and in how many is she not?

Answer. In nine States a woman who solicits, submits to or performs an abortion on herself is guilty of a felony. In seven States the above offense is a misdemeanor, and in the remaining States and Territories, viz., thirty-five, the woman is guilty of no crime.

Question 2. What is the charge and penalty for giving away, selling or advertising abortive drugs and drugs or appliances to prevent pregnancy?

Answer. The charge is a felony in but twelve States and Territories out of fifty-one, and the penalties vary from imprisonment for from one to ten years, and in some States a fine ranging from \$20.00 to \$5000.00. In twenty States the offense is only a misdemeanor. In thirty States and Territories there are no laws on the subject." "Journal of the American Medical Association," 1908, p. 958.

The existing laws are evidently inadequate.

As good citizens it must be our concern to defend ourselves against the sin so far as this is possible by the arm of the law. Voluntary abortion is not only a crime against the person committing it, but also against society and should be punished. The

person who in any way has aided in destroying human life is a criminal and should, according to right and justice, be so adjudged. Where there are no laws against infanticide there should be, as against every other form of murder. The protection of human life is the highest duty of the State.

But where such laws already exist more strictness should be demanded in their execution. We must labor that the public conscience, which here in America is such a powerful factor, also in this matter asserts itself; that it demand that every one who aids or abets in child murder suffer the punishment due him. But to what a pass matters have come in this respect the specialist may again inform us. Dr. R. W. Holmes of Chicago expresses himself as follows: "I have had the misfortune for three years to be a sort of mentor on criminal abortion work in Chicago. During this period I have presided over a committee of the Chicago Medical Society to investigate, and to attempt to eradicate the evil. I have come to the conclusion that the public does not want, the profession does not want, the women in particular do not want, any aggressive campaign against the crime of abortion." "Journal of American Medical Association," 1908, p. 960. This shows how desperate is the situation, and how earnestly we should strive to change the popular feeling in this respect. Physicians and druggists devoid of conscience must be called to account. The sale of wares intended to produce criminal abortion should be forbidden and, where engaged in, punished as a crime. We must labor with all our power that the unwillingness to bear children and the limiting of their number be looked upon as a disgrace, branded as a crime and so treated. The word of the Apostle must again come to its realization in our national life: "But she (the woman) shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety." 1 Tim. 2:15.

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ARTICLE VII.

CURRENT THEOLOGICAL THOUGHT.

I. IN ENGLISH.

BY PROFESSOR J. A. SINGMASTER, D.D.

Professor William Benton Greene, Jr., of Princeton, in the April *Bibliotheca Sacra* discusses the question "Has the Psychology of Religion Desupernaturalized Regeneration?" As is well known many modern psychologists, e. g., G. Stanley Hall, George Albert Coe, Professor James, explain so-called regeneration on purely natural, human grounds completely eliminating any special divine act. The author shows that "if modern psychology has desupernaturalized regeneration, she has overthrown Christianity herself, and that in the most modern as well as in the original and true acceptation of the term." The attempt of modern psychology proceeds on two false principles: One, the impossibility of supernatural intervention; the other, the primacy of feeling. His conclusion after a full examination of all facts and claims involved, are:

1. What modern psychology of religion has actually established is not inconsistent with the supernatural character of regeneration scripturally conceived.
2. What this psychology claims to have established in reference to regeneration, it has actually not established.
3. The method employed begins by begging the question at issue.

In the same Review there is an article on "Christ and Philosophy" by Prof. Gabriel Campbell of Hanover, N. H., who calls attention to the fact of "the indefiniteness of the recognition of Christ in the field of Philosophy." He shows how Christ is "the peerless philosopher" in every department of religious and ethical thought, far transcending all other teachers. "Amid mysteries where Socrates halted, Christ speaks with authority."

The American Journal of Theology for April contains a sym-

posium on "The Task and Method of Systematic Theology" by Dr. Warfield of the Princeton Seminary, Dr. W. A. Brown of Union, and Dr. G. B. Smith of the University of Chicago. The first declares Systematic Theology to be "in essence, an attempt to reflect in the mirror of the human consciousness the God who reveals himself in his works and Word, and as he has revealed himself." Dr. Brown compares the Christian theologian with the road-builder in a modern army. "It is his duty not only to find the best path, but to clear away the obstacles which impede progress when it is found. No doubt, religion would exist if there were no theology. The soul would find its way to God even if there were no path to point the way. But the journey would be less direct and more painful, and the rate of progress would be slower. * * The theologian is the road-builder of the Church, and upon the success with which he does his work the rate of Christian progress depends." According to Dr. Smith the task of the theologian is: 1. To become acquainted with the significant religious problems of men in the past, not only in the biblical but also in the post-biblical period of thought. He must also know the movement of the past century during which our modern world of activities and ideals has taken shape in the utterances of science and philosophy and literature. 2. To analyze the actual religious problems which confront men today. He must consider real, existing conditions. "To take the statement of a creed as a finished product and to compare this with a theory of science as a similar finished product in order that a way may be found by which neither may be absolutely denied means that the theologian is engaged in mere logomachy rather than in the real work of formulating vital religious convictions." 3. To construct doctrine from a positive standpoint. "The theologian will do precisely what any scientific investigator does. He will use his constructive imagination while always insisting upon the necessity for verification by appeal to the facts. 4. To defend apologetically the conclusions reached. "If in the formulation of his system the theologian has pursued the empirical system above outlined, he need not fear especial difficulty in defending it. His main task will be to show the partial and inadequate character of any philosophy of life which omits a consideration of the religious needs of man;

and to show the superiority of Christian doctrines over any rival religious theories."

The Methodist Review, for May and June, has several excellent biographical studies. Rev. E. B. Lewis writes on how John Henry Newman found a "Light amid the encircling Gloom." Professor Raschen of Lafayette College discusses Nietzsche, "The Apostle of the Superman," and Professor R. T. Stevenson, of the Ohio Wesleyan University, tells "How I found Stanley."

The most notable article in the April *Expositor* is on "Sin as a Problem of To-day," by Dr. James Orr. He presents his view under three parts: 1. The Christian doctrine of sin is that sin does not arise as part of the necessary order of the universe, but has its origin or spring in *personal will*, revolting against God and goodness. 2. This doctrine is that, originating in volition as something that *ought not to be*, sin can be defined and judged of, only by *reference to the good*,—to that of which it is the *negation*. 3. This doctrine is that sin is the outgrowth of an evil principle. Behind every evil act is the wrong act of the will *choosing* the creature rather than God; so that "in the last analysis, the essence of sin is seen to lie in the resolve of the will to make itself independent of God—to renounce or set aside God's authority, and be a law to itself; in other words in *self-will* or *egoism*." 4. "Sin, as originating in a law defending *egoism*, is a principle of *God-negation*."

In *The Hibbert Journal* for April Miss Vida D. Scudder of Wellesley College writes of "Christianity in the Socialist State." The article is well worth reading for its strong defense of Christian doctrine and its faith in the ability of Christianity to adapt itself to the new order which arises out of the conflicts of the present day. While religious authority, in the old sense, is a vanished illusion, Christianity is full of potency for the solution of grave questions. These may cause mighty struggles but this always calls out the best and noblest in faith. The greatest gift of Christianity to the world is doubtless the Image of Jesus—that personality which, "lifted up on the Cross lifted up into glory," draws all men to Himself. Two-fold conceptions have

through the Christian ages guarded and preserved that gift. On the one side there stands the doctrine of the Trinity, and on the other that of the Incarnation and of the Atonement. "It is not fantastic to believe that in the future that social thought of God, as Phillips Brooks used to say, which we call the doctrine of the Trinity, may be more closely interpreted, nay demanded, by the constitution of society and the modes of life than ever before. Why should not its message come with new force to a generation nurtured in every nerve and fibre of its mental being by social democracy?" "By the doctrine of the Trinity, Christian thought was struggling to express its superb perception that love was eternal." "Now 'incarnational' ideas would find logical place and development in the socialistic commonwealth as they have never done before. These social institutions would find the natural soil in which they and the kindred doctrine of the Holy Spirit * * could flourish." The Atonement with its cross must forever stand for sacrifice, from which even the Father-heart of God did not shrink but freely gave Himself for his children. Strange to say Miss Scudder believes that the Catholic rather than the Protestant Church will be able best to adjust itself to the new order. "The more austere Church, which singing forever its O Salutaris Hostia! steadfastly elevates the Host in benediction above a sinful world, is likely to draw to itself, with few exceptions, those for whom Christianity is not a relative theory, but a revelation of absolute though unfolding truth."

The Harvard Theological Review for April contains a notable article "Concerning Miracle" by the late Borden P. Bowne. He reminds us that the old doctrine of an absentee God as taught by Deism has disappeared before the doctrine of the Divine Immanence which is now so generally held in higher speculative circles. "Deism is dead; we must have a living and immanent God or none." "Proceeding on naturalistic and deistic assumptions, we build up the phantom of nature which petrifies man's higher life, and then we look anxiously for breaks in the natural order and pin our faith on miracles, mainly physical, as the sole identification of God's presence, if not of God's existence. But with the conception of a supernatural order we can breathe

freely in the face of the natural order, and are much less concerned about miracle in the sense of a departure from natural law." Man does many things through natural law which nature left to itself could never do. "General laws, like those of gravitation or heat or electricity, would never weave a yard of cotton or make a steam engine or drive a trolley car. These laws and forces are continually receiving specific direction and application from human volition." Surely God can do the same, without breaking His own laws. "The reign of law may be universal, but it is subordinate. * * The law of gravitation runs a water wheel but it does not make it." "Considered as a speculative proposition, the difficulty is less to establish the possibility of miracle than to prove the necessary uniformity and universality of law." It is altogether credible and also worthy of God that in the early stages of human development, He found His way more directly through signs and wonders to the human mind than is necessary to-day. "We are not in a machine world, but in God's world of persons with God, the Supreme Person, at the head."

II. IN GERMAN.

BY PROFESSOR ABDEL ROSS WENTZ, A.M., B.D.

The religious circles of Germany are being stirred at present by a real sensation. And it is with this alone that the present report on current thought must busy itself. It is the most genuine sensation the German theological world has experienced since the days of the famous Babel-Bible controversy precipitated by Delitsch. And, indeed the present controversy is not without many points of resemblance to that of nine years ago. It has come to the front with equal suddenness. The interest is fully as widespread, the debates as heated, the same weapons employed now as then, the contestants just as frequently stooping to personalities. The chief impetus to the contest now as then was given by a public lecture in Berlin, but this time without the patronizing presence of the Emperor. The position occupied by these most recent zealots lies further to the left, the change suggested for traditional thinking is more radical, than any ever proposed in all the

history of theology. But the views contended for in the present controversy, it seems certain, will not be nearly so persistent in their endurance nor by far so deep in their influence as those once maintained by Delitsch. The leader of the present movement can not be compared with Delitsch either in breadth of knowledge or in soberness of judgment. The official theologians are almost a unit in opposing him. The powers that be have frowned upon the movement. And the entire presentation is far less plausible. It seems highly improbable therefore, that this discussion will long endure or permanently divert the steady theological investigators from their accustomed lines. But for the present it has aroused such a wide-spread interest among the laity and excited such intense feeling in all quarters that the scientific theologians dare not ignore the movement nor refuse to heed the challenge it presents.

The whole discussion this time gathers about the views of Arthur Drews, professor of philosophy in the Karlsruhe Polytechnic. The controversy was precipitated by a book from his pen last fall, *Die Christusmythe*, but more especially by his missionary tour through north Germany in February for the purpose of propagating his views through popular assemblies. The position which Drews seeks so earnestly to maintain and for which he has succeeded in gaining a numerous following, especially among the proletariat, may be concisely formulated in the proposition: Jesus never lived. The historicity of Jesus is flatly denied and it is seriously argued that Christ is a myth. Drews' book, of itself and on its own merits, would have aroused no extraordinary amount of comment. But the sensational advertisement given his views by his missionating tour of popular assemblies and public debates, by the cordial co-operation of the various leagues of monists, and by the renewed agitation of related movements such as that of Jensen and that of the Bremen radicals, all have combined to arouse the public mind and to fill the air with eager questionings and earnest doubts concerning the actual historical existence of the man Jesus of Nazareth. Able and energetic opponents of this novel movement have arisen in generous numbers. Lively discussions on the subject are the order of the day. Many enthusiastic meetings of indignant protest have been held. The daily papers have opened their columns to the discussions. Books, brochures, and pamphlets are being hurried

from the press. And the best advertisement that publishers can give their older publications is to point out their bearing however slight on this question of questions.

The position maintained by Drews, the points at issue in the present controversy, and the situation begotten by the discussion, will be best understood if we take a brief historical retrospect and trace in outline the series of events leading up to the present movement. Like nearly all efforts at intellectual revolution the present movement though sudden in its appearance is none the less an outgrowth of certain historical antecedents. The rationalists of the eighteenth century had completely leveled the superhuman in the life of Jesus and had explained his miracles as purely natural events which his disciples had set in the nimbus of supernaturalism. This method of interpretation had received its death-blow from David Friederich Strauss through his *Leben Jesus* first appearing in 1835. Convinced that there could be no miracle, he sets all the Gospel narratives of supernatural occurrences to the charge of that mythopoeic fertility always manifested by the disciples of an extraordinary personality. Or as we should say to-day (since the discussion in England concerning "Jesus or Christ"), Strauss rejected the mythological Christ and retained the historical Jesus. Everything miraculous is mythical. Thus was started one of the lines which have converged in Drews' acute mythologitis.

At the same time with Strauss the mighty influence of Schliermacher was felt, breaking the stiff intellectualism of the rationalists by renewing the idea of redemption, by drawing the Person of Jesus into the center of theology again, by emphasizing the romantic influence of Jesus' personality in the complete and conscious realization of oneness between God and man, and by surrounding Jesus' influence upon humanity with a semi-mystic halo and thus making possible a reapproach to the Church's conceptions. It was these two men, differing so widely from each other, whose combined influence broke the strength of rationalism and exerted the most tenacious influence upon all nineteenth century conceptions of Jesus. The influence of Schliermacher may be noticed in two directions. In the first place, it led to efforts at the repristination of Reformation Christology. Thus we find Dorner busied with the problem of the two natures and striving to understand the incarnation as a gradual process, and

Hofmann of Erlangen announcing a new theory of the atonement and making Christ by His perfect obedience even to the cross the beginner of a new humanity which through faith in him enjoys fellowship with God. In the second place,—and this is the point of larger concern to us in this connection—Schliermacher's emphasis upon the efficacy of Jesus' personality prevented the historical figure of Nazareth from disappearing in the mists of mythology and brought it about that even to the present day representatives of the most varied persuasions have all claimed Jesus as the advocate of their respective ideals and have so depicted Him. Thus the zealous advocates of secret societies have found Jesus to be a member of a secluded sect and have painted Him as an Essene. Schopenhauer's pessimism appeared and brought in its train a predilection for Buddhism, and forthwith Jesus was represented as a self-mortifying ascetic. Richard Wagner and Friederich Naumann saw in Jesus the social reformer. Tolstoi makes Jesus an advocate of his own radical communism and emphasizes in Him the genuine Russian quality of passive submission to all evils. And now most recently the German socialist Kautsky represents the Nazarene as the leader of a communistic movement among the lower classes of Jerusalem. These few instances will serve to show the subjectivism of many modern conceptions of Jesus and will help us to understand Drews' utter lack of historical objectivity in his presentation.

From Strauss also two lines of influence went out and became factors in all subsequent logic concerning Jesus even to this most recent effort at his complete mythification. The one, represented by such men as Bruno Bauer and Feuerbach, basing upon Strauss' historical criticism of the Gospel records, even surpassed their master in this respect and Bauer was finally led to the complete denial of the historicity of Jesus, Christianity and the primitive Christian literature being explained as the product of the Graeco-Roman world of the second century,—a tendency of speculation which *mutatis mutandis* has been revived in our own century and must assuredly be regarded as one of the evident elements in the Drews' movement. The other line of influence emanating from Strauss grows out of the fact that in the final chapter of his *Leben Jesu* he opened the way for the full application of Hegel's philosophy to the question concerning the *significance*

of the historical Jesus. The result is that in wide circles of modern thought the fact of his existence without being denied is yet reduced to a minimum in its import for theology and religion, being made only a diving-board for the depths of Christological speculation or else merely one instance illustrating the self-realization in history of the all-important *idea*. As the idea can not be exhausted in one solitary sample the uniqueness of Christ's redemptory person disappears. Many pious souls have been firmly persuaded that the principle of Christianity, its ethico-religious content, is absolutely independent of the facts of history, nor must the religious consciousness await at each turn the verdict of the imperious science of historical criticism. This historical idealism of Hegel first applied to the life of Jesus by Strauss has come down to us through v. Hartmann's Philosophy of the Unconscious and of his system the foremost living representative is Arthur Drews.

One more element has entered into the combination to produce Drews' *Christusmythe*. It is the influence of the theological school of comparative religions. The inordinate tendency to explain away the miraculous elements in the life of Christ on the ground that they are purely legendary conceptions derived from other religious systems has here been followed to its utmost consequences and has brought forth its mature fruit in the denial of both Jesus and Christ. All these lines of influence, all these tendencies of thought, have converged to produce the present wild conception in the mind of the philosopher Drews. We pass to a brief sketch of his argument.

Drews sets himself the task of explaining the origin of Christianity not as based upon a personality who founded it, but as an outgrowth of a hither-Asiatic-Hindu myth, a syncretistic product of Judaism and Adonis-worship. The effort is not altogether original. We have pointed out that Bruno Bauer already in his day denied the historicity of Jesus; similar efforts though sporadic and isolated have not been entirely wanting in modern times. Kalthoff of Bremen had maintained that Jesus was only an idea to which the oppressed classes of the Roman Empire in their unspeakable misery had attached themselves. The American mathematician Benjamin Smith, had written a book on "The Pre-Christian Jesus." Robertson, the Englishman, Rournouf, the Frenchman, and a few others, had followed related lines of

thought. And now Drews has simply compiled and popularized what these men had gathered and disposed.

In his first chapter, "The Pre-Christian Jesus," he strives to show that Jesus was an imaginary god worshipped by a Jewish sect of Old Testament times. He points out that according to Zech. 3 and 6:9-15 Joshua (=Jesus) is the name of the messiah who is to lead the Jews back again to their own land. But he overlooks the fact that this Joshua is a well-accredited historical personage, the hereditary high priest, divinely commissioned to head the youthful Jewish Church in Jerusalem in company with the admittedly historical Zerubbabel whose character partakes of more messianic qualities than Joshua's. He points to an ancient hymn preserved by Hippolytus in which the heavenly Jesus is celebrated. But he fails to see that the name Jesus occurring in this hymn as we now have it is most probably the work of the Christian gnostics, whose habit it was to apply ancient Babylonian mythology to the historical Jesus of the Church. He supposes that the Therapeutae and the Essenes must have worshipped a god by the name of Jesus, since the word Jesus means therapeutes, physician, healer, redeemer. But this is pure baseless supposition, for while the members of these sects regarded themselves as soul-physicians there is not the least evidence that they had any cult-god whatever. He observes that an old Paris document on magic calls the god of the Hebrews Jesus. But Deissmann and Harnack have long since shown that our oldest manuscript copy of this document was written since the beginning of the Christian era and therefore under Christian influence. He argues that Jesus of Nazareth is nothing more than Jesus of the Nazarites, a sect which existed before Christ and knew nothing of Christ, and which takes its name not from the place Nazareth, purely a geographical fiction according to Cheyne, but from the divine name *nasaraya*, meaning guardian, redeemer, savior, (=Jesus). Moreover, says Drews, closely related to the Nazarites in doctrine and life were the Essenes or Jessenes, followers of the "branch of the root of Jesse" (=Jesus). But these interesting speculations rest partly upon a mistake of Epiphanius in identifying the Therapeutae of Philo with the primitive Christians and partly upon a most defective etymology, and in no case do they support the theory of a pre-Christian worship of Jesus. And finally Drews points out cer-

tain New Testament traces of such a worship as *e. g.*, in Acts 18:25 the Alexandrian Apollos is found teaching the doctrines concerning Jesus before he had learned of Christianity. But Apollos' teaching rested upon the "baptism of John" and presupposed the historical Jesus as miracle-worker and healer.

To have shown the weakness of the argument for a pre-Christian Jesus-cult is to have removed the chief foundation-stone for the contention against the historicity of Jesus Christ. For Drews' argument that there was also a pre-Christian conception of Messiah (*ὁ χριστός*) will be pretty generally granted and in itself does not affect the existence of Jesus. But when he grounds that conception in mythology and then makes the application to the New Testament traditions concerning Jesus the fallacies of his argument are many. Through an utter disregard of the laws of philology, through long journeys of broad shallow research into the realms of mythology and ethnic religions he has brought together the most incongruous elements and forced them into genetic relationship. By a long series of forced derivations, interesting combinations, and arbitrary applications, he resolves into myths the chief features of the historical Messiah. A few examples. The New Testament account of the mocking of Jesus is the Christian version of the feast of Purim and this in turn is the Jewish way of observing the Persian feast of the Beardless. The symbol of the cross is derived from the boring-staff of the Vedic fire-priests and gave rise to the Christian fiction of Jesus' crucifixion. The names of Jesus' parents are easily identified with those of the parents of Adonis. John the Baptist [German, *Johannes*] is the Babylonian water-god Oannes, and perhaps the same as Kadmiel (=forerunner of God) who also was decapitated. The references to Jesus as the Lamb of God are readily understood by changing the old Christian expression *Agnus Dei* to its original *Agni Deus* and the connection with the Hindu god Agni becomes evident at once. And so forth. The mere statement of some of these arguments in English suffices to show their weakness. Nevertheless Drews comes to the assured conclusion that Jesus Christ "is only another form for one of the local deities or patron gods of south-western Asia."

But how then shall we explain the historical origin of the Christian religion, the adaptation of all these myths into their present form and system? This question Drews answers in his

next chapter, "The Christian Jesus": these legendary mythological elements were introduced into the Jewish religion and super-imposed upon the Jewish world by the gnostic Paul. Paul knows no human historical Jesus but only an idealistic personage, a heavenly theanthropic being who is merely a comprehensive expression of the idealistic totality of humanity and who at the same time represents a specific impersonation of the whole race idealized. The genesis of this Pauline religion Drews naively imagines as follows: The attempt had been made in Antioch to syncretize the worship of Adonis with the Jewish religion by representing to the Jews that the Messiah for whom they wait is the very "Lord" whose resurrection the entire populace of Antioch celebrated on Adonis' day: the Lord lives! The Gospel of the Messiah was therefore originally nothing else than this judaized and spiritualized worship of Adonis. But then came Paul to Antioch. Through his early training he was thoroughly imbued with the idea of a coming Messiah. At first he was shocked at the Antiochian syncretism. Then he suddenly perceived that the new religion like his own was founded upon the idea of the self-sacrifice of a god for the world, an idea quite familiar to him from the popular belief and from the Jewish prophets. "Might it not be possible," he asked himself, "that the Messiah has *already* appeared, even as the Essenes and other worshippers of Jesus maintain, and has already by his ignominious death and glorious resurrection realized righteousness for all? Why should I still await him at some future time?" The moment that this occurred to Paul the Christian religion sprang into existence! Just as Harnack holds that the birth-moment of our worship of the divine Christ is the instant when the self-deluded Peter had persuaded himself: "I have seen the Lord!" so Drews bases Christianity and the story of an historical Jesus upon this fanciful psychological construction of Paul the gnostic.

This preposterous misconception is an outgrowth partly of certain faulty representations of liberal theologians on the question of "Jesus and Paul" (*vide* LUTH. QUART., XL., p. 141 sqq.) and partly of a failure to understand the distinction between Greek-philosophical thinking and Jewish-historical thinking. The peculiar sort of psychological hallucination and empty auto-suggestion here attributed to Paul would have been impossible for a Jew. Such ahistorical philosophizing or mythologizing is the

peculiarity of the Greek spirit. The Jew on the other hand connects all his philosophy with the characters of history and transposes all his mythology, if so be, into real history. The Greeks have no such thing as a philosophy of history, whereas all Jewish speculation takes its start from historical events. Paul's theology therefore must have rested upon actual facts however meager his knowledge of those facts may have been. And Drews by calling our attention to Paul and basing so largely upon him has laid bare the very weakest spot in his whole argument. It seems utterly incredible that anyone should accept the authenticity of the Pauline epistles as Drews does and yet deny the historicity of Jesus. For the writings of Paul constitute the strongest evidence that Jesus lived. This fact Drews' opponents have been quick to point out in arguments numerous and articles lengthy.

The further argumentations of our layman and philosopher we need not reproduce. In the section on "The Evangelical Jesus," he proceeds as above to show how each of the individual characteristics and words and incidents attributed to Jesus in the Synoptics grew out of the Pauline gospel as he conceives it. The closing chapter on "The Religious Problem of the Present," sets forth the philosophy of religion quite in harmony with the spirit of the master, Eduard v. Hartmann: the world-process must be understood as a divine passion in the slow and painful evolving of humanity until the religious consciousness of man has overcome the bounds of its finitude and triumphed over all evil.

It is easy to understand that in a country under the influence of Christian civilization the stoutest opposition would be offered to the popularization of these pernicious views so deadly to Christian faith and morality. Large audiences have greeted Drews at his various appearances. Many have concurred with his conclusions and showered him with loud and long applause. These come from among the atheists of Haeckel's "*Monisten-Bund*," from the swelling ranks of the socialists and other enemies of Christianity, and from the numerous and various elements of opposition to the official Church. The Christian theologians have from the start felt themselves severely handicapped in the public debates. They have felt that popular assemblies

composed largely of the unlearned and those unskilled in any science are no proper tribunal for deciding such weighty questions of historical investigation. Such audiences do not detect Drews' dilettanteism; they can not follow the reasoning of the more penetrative scientists, and yet the popular applause of the evening is held to determine the issue. Most Christian scholars have been content therefore to confute the new movement through the agency of the press and the literature on the subject bulks large.

And yet at none of the many places where Drews has spoken has he gone uncontradicted. When he appeared at Darmstadt the theological professors from Giessen confronted him and Gunkel, who has been unusually active in the opposition, administered a most humiliating defeat compelling Drews to admit many errors. Professor Hauck of Leipzig came forth and addressed a large audience that crowded the auditorium maximum of the university. Professor Juelicker of Marburg for the first time in twenty-two years made a public address outside the walls of the university in opposition to the Gilgamesh-Epos of Jensen. The Germanist von der Hagen publishes an interesting satire upon the "*Christusmythe*," in which by the same sort of etymology and analogies not more far-fetched he proves with the same degree of conclusiveness that Martin Luther never existed! We believe that Napoleon and Roosevelt would even more readily respond to such treatment and disappear in mythology.

The present discussion naturally involves also such questions as that concerning the essence of religion, of myth, and their mutual relation, and especially the question as to the relation between faith and the facts of history. Without doubt one of the most abiding wholesome effects of this controversy will be to emphasize the difficulty confronting liberal theologians,—a difficulty often pointed out by the modern-positive Gruetzmacher and others: namely how in the five years that elapsed between Jesus' death and Paul's conversion could the poor Rabbi and itinerant preacher be set in the Messianic nimbus and be made a God? The "impress of his moral personality" will not suffice to account for the transformation. We must either deny the historicity of Jesus as Drews does or else deny the authenticity of Paul's letters. But the liberal theologians will deny neither.

The hiatus remains. There is only one explanation that really explains: There was no such transformation; Jesus was and is the Christ from the beginning.

Gettysburg. Pa.

ARTICLE VII.

REVIEW OF RECENT LITERATURE.

BIBLIOTHECA SACRA CO. OBERLIN, OHIO.

Essays in Pentateuchal Criticism. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law. Pp. 239.

The vast majority of books on Biblical Criticism have been written by men who were professional historians, philologists or theologians, and who approached the subject from one of these standpoints. It is an encouraging sign of the growth of interest in the study of the Bible among the people that we have an increasing number of such books by men whose main interests are in other lines. Lawyers seem to be especially prominent among these men. The author of the book under consideration is a London Barrister-at-Law who has written, beside the present work, a volume on "Studies in Biblical Law," and a number of articles on Old Testament subjects, mainly legal, for various theological magazines. He promises to continue the series in the *Bibliotheca Sacra*.

The writer's legal training is apparent in the manner in which he goes about his subject. Five of the six chapters contained in the *Essays* are reprints from the *Bibliotheca Sacra*. They are examinations of certain points contained in the *Oxford Hexateuch* by Carpenter and Harford Battersby, and the volume on *Numbers* by Gray in the *International Critical Commentary*, with references to the volume on *Deuteronomy* by Driver in the same series. The writer of course advocates the Mosaic authorship but he does not attempt to give a developed argument for it, nor even an answer to the general position taken. His method is that of a lawyer who attempts to meet his opponent's arguments, not by a counter argument, but by discrediting his opponent's witnesses, showing discrepancies, inconsistencies and contradictions in the testimony.

The first chapter deals with the use of the divine names Jehovah and Elohim, and the separation of documents J and E in the *Oxford Hexateuch*. An examination of the separation made by Kautsch and by Kent show that a number of the objections made by Wiener do not apply to them. Wiener then shows by use of the Versions, principally the Septuagint, and of the manuscript variations, that there is some authority for about any reading as to the names in most of the passages. The conclusion drawn is that no dependence can be placed on the use of the di-

vine names as a criterion for difference of source. The same argument is used largely, that the text is not sufficiently certain as we have it at present to warrant any theory that depends on a close textual criticism. Mr. Wiener thinks that there is a great need for textual criticism.

The second, third and fourth chapters deal with a number of points connected with the exodus and wanderings in the wilderness. Mr. Wiener contends that the stay at Kadesh-Barnea was quite short and that about thirty-eight years were consumed in the circuit of the land of Edom, and makes a slight rearrangement of the text in *Numbers* to bear out this view. The fifth chapter deals with the numbers given for the census. The author seems to believe that the numbers as stated in our present text are entirely unreliable, but denies that the critics have improved matters in the least.

These five chapters are not very easy to follow without having the books under the author's consideration before the reader. In many respects they take the nature of a running comment on the text. There is a certain vein of sarcastic reference to those who do not agree with Mr. Wiener that at times interferes with a judicial consideration of the subject matter. This, however, seems to be a necessary fault in treating the subject of Higher Criticism, and this book has much less of it than many another.

The sixth chapter treats of the first three chapters of Wellhausen's *Prolegomena*. Here Mr. Wiener has a contribution to offer, and an interpretation to make, that it seems is original with him. At least it is new to the reviewer, and no reference is given to any other presentation. Shortly stated it is, that "From the days of Moses onwards there was a triple system of sacrifice, customary individual offerings, statutory individual offerings, statutory national offerings." p. 219. There were two distinct kinds of altar, one a lay altar of earth or unhewn stones, the other a horned altar of metal. The statutory offerings had to be offered at an altar of the latter kind. The first mentioned offerings might be offered by a layman at a lay altar. In other words, any Israelite, at any time and at any place, might offer a sacrifice as a matter of worship, and the law in speaking of one altar and forbidding sacrifice except in one place did not refer to such offerings but only to the statutory offerings, or those offered on behalf of the nation or as a result of some violation of the law.

Secondly he makes a distinction between substantive law and law of procedure. "Three main groups of laws are to be distinguished in the *Pentateuch*. First, there is law designed, as appears from its style, to be memorized. Secondly, we have *Deuteronomy*, the bulk of which was delivered in the first instance in the form of speeches. This was intended for septennial reading to the whole people, and style and contents are for

the most part colored by these facts. Thirdly we have the bulk of P, matters of procedure at the religious capital, details relating to the organization of the priestly tribe, matters in which the assistance of a specially trained class would have to be invoked." p. 216. "Matters internal to the priesthood were not originally intended for general publication." p. 218. "The conduct of Ezra in reading sections of the law (other than *Deuteronomy*) to the whole people proceeds from a fundamentally different theory from that expressed in the law itself. The bulk of P was professedly only intended to reach the people mediately, through the teaching of the priests: and Ezra's innovation was in direct conflict with the original intention of the legislation." "It turns out that P was not in common literary use before Ezra, but also that P was never intended for common literary use: and its subsequent influence on the literature merely shows that a late age misunderstood the Mosaic provisions. Similarly *Deuteronomy* was interpreted as forbidding all sacrifice save at Jerusalem: though when its provisions are carefully scrutinized it appears they bear no such meaning." How he arrives at his "P" is uncertain. He asserts the whole *Pentateuch* to be of Mosaic authorship and the division into four documents to be illusory.

The cover of the book bears the note, "Coup de Grace to the Wellhausen Critics of the Pentateuch." In some quarters there seems to be a tendency to acclaim with welcome anything that bears on its face a sign of the traditional viewpoint of the Bible, without further scrutiny. A theory that involves an entire misunderstanding of a fundamental point by the Jewish church, and also gives support to the idea that parts of the Bible were not intended for the people but were to be esoteric and received only through the priesthood, is not one to be received without examination.

The book has two very full and valuable indices, one of "the principal passages referred to," and the other of the "subjects" discussed.

F. H. CLUTZ.

LUTHERAN PUBLICATION SOCIETY. PHILADELPHIA, PA.

The Sixteenth Century Conflict. A Study of the Life of Dr. Martin Luther in Dialogue. By Alice Belmer Nickles. Paper bound, pp. 43. Price 30 cents.

A Study of St. Paul, in Dialogue. By the same author. Paper bound, pp. 75. Price 50 cents.

In these two pamphlets we have a commendable effort to set

forth the life and times, and something also of the experiences and work of the great Reformer and the great Apostle to the Gentiles, in dialogue and song. They are evidently intended to be used by Sunday Schools and Young People's Societies, and other organizations in the churches for public entertainments, and to take the place of the silly, sentimental, and often very objectionable stuff sometimes used on such occasions. The work is very well done, and with proper staging we have no doubt that these dialogues would not only be very instructive but also very interesting and entertaining. We are glad to commend them for such use.

JACOB A. CLUTZ.

The Lutheran Catechist, a Companion Book to "The Lutheran Pastor." By G. H. Gerberding, D.D., Professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church, Chicago, pp. 302. Price \$1.50 net.

We have examined this new volume from the pen of Dr. Gerberding with great interest and satisfaction. Like all his previous books, it is written in a plain, simple and forceful style, is always true to the Lutheran faith and cultus, and is eminently sane and sensible in the views presented.

This is also a book that was greatly needed in our church. It seems a little strange that though as a church we have always been strongly committed to the use of the catechism in the training of the young, and though we have so large and so rich a literature on the subject in the German and Scandinavian languages, we have hitherto had no full and satisfactory text-book on Catechetics in the English language. This lack will be well met by this book of Dr. Gerberding's.

The treatment given to the subject is quite full and is always clear and suggestive. This book will be well adapted, therefore, for use both in the class-room in our theological seminaries and for private reading and study by either students or pastors.

The discussion is divided into five "Parts" or main divisions.

"Part I" is "Introductory" and treats of "The Catechist's Office and Work," his "Activity," his "Study of the Catechism," and their "Relation to Church-growth."

"Part II" is "Historical and Critical" and traces the work of the catechist in Bible times and up to the time of the Reformation.

"Part III" continues the same general subject, but deals especially with catechisms, giving special attention to Luther's Large and Small Catechisms.

"Part IV" is "Theoretical and Practical" and covers the whole

ground of the catechist's qualifications for his work, his gathering of a class, his work before and with the class, his decision as to who shall be confirmed, and his care of them after confirmation. This "Part" which takes up nearly one-third of the volume will no doubt prove of special value to pastors.

"Part V" consists of "Helpful Hints on the Five Parts of the Catechism" and will also prove very helpful and suggestive.

Occasionally the discussion is marred by the use of commonplace expressions that border on slang and scarcely comport with the dignity of the subject. As an example of this take the following advice to pastors in dealing with the matter of public examinations and what really constitutes fitness for confirmation, "Make it clear and drive it home that one may be well informed, sane and sound in intellect and yet be far from the kingdom of God. Rub it in over and over again that without heart fitness, without experience, life and love, all else is worthless, sounding brass and tinkling cymbal," (page 196). Where the general excellence is so high it may seem ungracious to call attention to so small a defect, but the nearer perfection in style a writer attains the more conspicuous and the more offensive even small blemishes become.

The mechanical work of the book is of a high order, and a copious index adds much to its value.

JACOB A. CLUTZ.

HOUGHTON, MIFFLIN & CO. BOSTON AND NEW YORK.

The German Element in the United States, with Special Reference to its Political, Moral, Social and Educational Influence. By Albert Barnhardt Faust. Portraits, Maps and Illustrations. In two volumes—Vol. I, pp. XVI, 591; Vol. II, pp. XIII, 605. Price \$7.50 net.

It is hardly safe for one with any German blood in his veins to attempt a review of this sympathetic and masterly account of the Germanic factor in American life. His enthusiasm for his Germanic origin and his sense of gratitude to Professor Faust for his admirable work are likely to disqualify him for a strictly critical review. It is told of the German Kaiser, that on one occasion, on one of his men-of-war he injured one of his fingers, and that, holding aloft his wounded and bleeding member, he announced to the admiring crew which surrounded him, "There goes my last drop of English blood." So, any one who reads this epoch-making and monumental tribute of Professor Faust to the German blood in general, and to its American outworkings in particular, will be tempted to wish for the elimination of any non-German elements in his make-up.

We doubt if any racial factor in our composite American life has been so accurately and admirably traced and presented as does this contribution in behalf of the German factor. It is a veritable apotheosis of the German, as he has conducted himself in manifold and influential ways in a new country. And it is especially gratifying to have this glorification of the German emanate from a New England publisher, not far removed from Plymouth Rock itself. At last, an American appreciation of the true value of the German immigrant is available. Too long has this been ignored or neglected by American historians. But now, with these incontestable facts presented to the American people, the German will come into his own in this land to which he has contributed such an inestimable force for the common good. If, as Professor Faust estimates, "To-day more than a quarter of the population of the United States is of German blood," it was surely high time for the presentation given in this thoroughgoing and scholarly work.

We cannot go into details in this review, delightful as such a form of presentation would be.

The comprehensive scope of the undertaking is shown by the headings of the different chapters which we give herewith:

The Earliest Germans in the Anglo-American Colonies; The First Permanent German Settlement, at Germantown; Increase in German Immigration in the Eighteenth Century, and its Causes; The First Exodus; The Germans in Pennsylvania; The Early Germans in North and South Carolina During the Eighteenth Century; German Settlements Before the Revolution in Georgia and in New England; The Location of the German Settlers Before 1775; The Germans as Patriots and Soldiers During the War of the Revolution; The Winning of the West; The German Settlers in Kentucky and Tennessee; The Settlements in the Ohio Valley; The Advance of the Frontier Line to the Mississippi and Missouri Rivers and Toward the Northwest; The Northwest, the Southwest and the Far West; The German Element in the Wars of the United States; A Summary View of the German Immigrations of the Nineteenth Century; An Estimate of the Number of Persons of German Blood in the Population of the United States; The Influence of the Germans in the Material Development of the Country; in Agriculture and Dependent Manufactures; in Technical Branches; in Other Manufactures; Political Influence of the German Element in the United States; The German Influence on Education in the United States; Cultural and Moral Influences of the German Element.

The publishers, the Houghton Mifflin Company, very properly state in their prospectus, "Professor Faust has spent the last ten years in collecting material and in the preparation of this work. The first draft of the manuscript won the prize of \$3000 offered

by Mrs. Conrad Seipp of Chicago for the best essay on the subject. In this way Professor Faust secured the attention and won the enthusiasm of a large number of German educators of the country. Through them and through their belief in the importance of this work, the publishers are led to believe that among eighteen million Germans in the United States there should be a genuine demand for these volumes, which are lavishly illustrated with maps, portraits of eminent German-Americans, facsimiles of important documents, historical scenes, and so forth. Furthermore, as this work is the first to deal exhaustively with this important subject, it will be indispensable to historical scholars and of great value and interest to the general reader, aside from its wide appeal to readers of German birth."

From a Lutheran standpoint, we regret that the statistics used by the author, on page 414 of the second volume, showing the strength of the seven leading Protestant denominations, were not more recent. He gives the Lutherans the fourth place, with 1,231,000 communicants. It is to the credit of this vigorous Germanic branch of Protestantism that it has now advanced to third place, and has gained nearly 1,000,000 communicants since the date of the statistics given by Professor Faust.

These volumes well illustrate the growing appreciation of what the German has contributed to America. In a recent speech by the Hon. Seth Low this same truth was strikingly expressed as follows: "In 1893 the eminent German physicist, Von Helmholtz, came to America to attend the World's Fair at Chicago. While he was my guest in the City of New York, Alexander Graham Bell, a Scotchman by birth, an American by adoption, came all the way from Halifax in order to say to Von Helmholtz, as he did in my presence, that the invention of the telephone was made possible by the investigations into the laws of sound which had been made by Von Helmholtz in his German laboratory. The telephone, therefore, invented under the Stars and Stripes, by a man born under the English flag, and made possible by the researches of a German, illustrates happily how these three nations, by working together, can serve mankind."

An exceedingly valuable feature of the work of Professor Faust is the Bibliography of works on the Germans in the United States. The titles given cover over eighty pages, and yet the author says "The following pages do not aim to exhaust the list of books, monographs and articles that treat of the subject." But we suspect that it will be many a day before a more comprehensive, yet detailed; enthusiastic, yet scholarly; scientific, yet picturesque description of the history of the German element in the United States will appear. Every American of German origin is profoundly indebted to Professor Albert Bernhardt

Faust of Cornell University for this altogether worthy treatment of a very large theme.

FREDERICK G. GOTWALD.

SILVER, BURDETTE & CO. NEW YORK, BOSTON AND CHICAGO.

Sociology. Its Simpler Teachings and Applications. By James Quayle Dealey, Ph.D., Professor of Social and Political Science at Brown University, pp. 403. Price \$1.50.

Though written to be used as a college text-book, this volume is more than an ordinary text-book. It is really a valuable contribution to the "science" of sociology. It presents a very full study of the principles of social development and their application to the many perplexing problems which are met by all who are seeking to improve society, to make this world a better place to live in, and those who live in it better men and women.

An admirable feature of the discussion is the fact that the author has no "fad" or pet theory for the reorganization of society, no "panacea" with which he expects to cure all the ills of society out of hand.

On the contrary he discredits and repudiates all such attempts, and sets himself to the task of presenting "a discussion of social betterment which does not lead up to a socialistic conclusion." His point of view and his optimistic faith in the future are indicated in these words from the preface, "If a constructive policy can be worked out which will take into account social forces, conditions and possibilities, then society may safely undertake far-reaching schemes for social betterment. If science can tunnel mountains, erect great cathedrals, multiply inventions, and banish diseases, there is no inherent reason why society through science should not be able to free itself gradually from the handicap of social evils, and to accelerate its rate of progress."

The discussion is divided into two "Parts." "Part One" deals with "The Simpler Teachings of Sociology." This part has eight chapters covering 164 pages. These chapters discuss the "underlying laws and principles" which must be kept in mind in all our efforts to improve society.

"Part Two" deals with "Applications of Sociological Teachings to Some Social Problems" in eleven chapters covering 174 pages. Some of the sub-titles in this part are, "Social Progress," "Racial Factors in Social Progress," "Economic Factors in Social Progress," "Education as a Factor in Social Progress," "The Elimination of Social Evils," &c.

We cordially commend this book to the careful reading and study of all who are interested in the social problems of the day. The most serious criticism to which the book lies open, from the

standpoint of the Christian reader, is the small place given in the discussion to religion which has certainly been one of the chief factors in the development of society hitherto, and the fact that the author seems to know nothing of a revealed religion, and makes absolutely no reference to the Gospel of Christ, with its doctrines of sin and regeneration, as a "factor" in "social progress," or in the "elimination of social evils." This may not be due to any lack of faith in Christ and Christianity on the part of the author, but rather to his effort to make the discussion "scientific." But we doubt whether any discussion can be really called scientific which leaves out of the count one of the chief factors in the history and development of the race, and especially of those nations which have reached the highest forms of society known to history thus far.

The value of the book is greatly enhanced by the addition of a very full "Bibliography" of the subject which covers nearly twenty pages and embraces over 200 authors and more than 300 titles, nearly all of them in the English language. The index is also an admirable feature, being unusually full, covering 22 pages with double columns to each page.

The printing and binding are in the excellent style which characterizes all the work of the publishers.

JACOB A. CLUTZ.

TESTIMONY PUBLISHING CO. 808 LASALLE AVE., CHICAGO, ILL.

The Fundamentals. A Testimony to the Truth. Vol. I. Compliments of Two Christian Laymen. A Pamphlet, pp. 126.

In calling attention to this admirable little pamphlet, we can do no better than to quote entire the "Foreword" which is printed on the page opposite the table of "Contents." It is as follows:

"This book is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday School superintendent, Y.M.C.A. and Y. W. C. A. secretary in the English speaking world, so far as the addresses of all these can be obtained. Two intelligent, consecrated Christian laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made. Their earnest desire is that you will carefully read it and pass the truth on to others."

The pamphlet contains essays, or articles, by such men as Prof. James Orr, D.D., on *The Virgin Birth of Christ*; Dr. Benjamin B. Warfield on *The Deity of Christ*; Dr. G. Campbell Morgan on *The Purposes of the Incarnation*; Dr. R. A. Torrey on *The Personality and Deity of the Holy Ghost*; Dr. Arthur T.

Pierson on *The Proof of the Living God*; Canon Hague of London, Ontario, on the *History of Higher Criticism*, and Howard A. Kelly, M.D., *A Personal Testimony*. All of these essays are valuable. Some of them are notably strong and convincing. Perhaps the most remarkable of them all is the *Personal Testimony* by Dr. Kelly. Dr. Kelly, of Baltimore, Md., has long been recognized as one of the leading physicians and surgeons, not only of this country but of the world. In this brief *Testimony* he tells how, to use his own words, "I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not the shadow of a doubt."

If you belong to any of the classes of Christian workers mentioned in the Foreword quoted above, and have not received this pamphlet, send in your name to the publishers and it will be sent to you without any cost.

JACOB A. CLUTZ.

Y. M. C. A. PRESS. NEW YORK.

Taking Men Alive. Studies in the Principles and Practice of Individual Soul-Winning. By Charles Gallaudet Trumbull. Pp. 199.

This is a book to be studied, but it furnishes fascinating reading as well. It is based upon Dr. H. Clay Trumbull's "Individual Work for Individuals." This latter was not written as a text-book, but "is chiefly a record of actual experiences, grouped by chronological periods in the life of its writer, and intended primarily to show what God is willing to do for one who seeks to improve daily opportunities of extending His invitation." The finely wrought purpose of "Taking Men Alive" is to draw from these recorded experiences the working principles that should guide individuals in their efforts to bring individuals to Christ.

The need of a "life-resolve" is strongly emphasized, and illustrated by the impressive circumstances which led Dr. Trumbull, when a young man, to determine: "Whenever I am justified in choosing my subject of conversation with another, the theme of themes shall have prominence between us, so that I may learn his need, and, if possible, meet it." The author states three distinctive truths at the outset: "1. The work of individual soul-winning is the greatest work that God permits men to do. 2. It was Christ's own preferred method of work, as it is His preferred method for us to-day. For it is always the most effective way of working. 3. It is the hardest work in the world to do, and it always will be the hardest." In brief chapters of unflagging interest there follows then a discussion of the Christian

worker's equipment, his manner of approach, and his encouragements. That the author's general principles for individual work are correctly drawn from the record of experiences narrated in "Individual Work for Individuals" is shown by the full and frequent quotations clearly illustrating and corroborating the principles stated. The book, from first to last, is written in such an attractive style, that one is tempted to run right through for the simple pleasure of reading; but the material is so carefully systematized and so admirably adapted to study that the reader is held in check at the beginning and end of each chapter for serious thought. The "Preparatory Thoughts and Questions" at the beginning, and the "Topics and Questions" at the end of each chapter greatly aid while they compel such study. One who is determined not to undertake "individual work for individuals" will have his resolution greatly shaken by a study of this book; while all who would be active in "taking men alive" will find much of practical helpfulness for this greatest and hardest and most obligatory of all Christian duties.

H. ANSTADT.

GENERAL COUNCIL PUBLISHING HOUSE.— PHILADELPHIA.

The Catechist's Handbook, being an Exposition of Luther's Small Catechism for Laymen, based on the *Katechismus* of Dr. Theodor Kaftan. By the Rev. John Horine. Pp. 229. Price 90 cents.

This is another valuable contribution to the catechetical literature of our church in the English language. In the Preface we are informed that "the contents of the book was originally a series of lectures prepared in 1906 and dictated to the students of the Theological Seminary of the United Synod in the South, Mt. Pleasant, S. C."

The author does not claim for his work any great originality. He says frankly, "In the preparation of this book the author let down his bucket into many catechetical wells, and kept no record of the particular well from which this or that bucketful was drawn. However, Kaftan's *Katechismus* has been the chief source of supply, and is, indeed, in substance, incorporated almost bodily in the book. Luther's Large Catechism is the next largest contributor of material."

This does not detract at all from the value of the work. As it is said further in the Preface, "this Handbook is not to be placed in the hands of the catechumens. It is simply what its name implies—a manual for the Catechist in his preparation for the lesson."

Used in this way this Handbook will be of great benefit to pastors, and especially to the younger men in the ministry who often find the work of catechisation peculiarly difficult. It consists largely of a running comment on, or exposition of, Luther's explanation of the several parts of the Catechism, and is full of rich truth and suggestions.

We believe, however, that the older catechumens, and our laity generally, might also find great benefit from the reading and study of this manual. The language is everywhere simple, the definitions are clear and illuminating, and the views presented are always sound and scriptural. We know of no other book that would give to the members of our churches a better or more satisfactory statement of the teaching of our church on the great fundamental truths of the Bible as they are summarized in the five parts of Luther's Small Catechism.

JACOB A. CLUTZ.

EATON & MAINS. NEW YORK.

Charms of the Bible. By Jesse Bowman Young, D.D., Litt.D.

Pp. 255. Price \$1.00 net.

The Book of books must have charms many and great to make it the most popular of all publications and year after year repeatedly and increasingly the far-ahead leader of the market's "best sellers." Even our often hurried reading and too listless attention surprises us with revelations of beauty and strength and delight in the inspired Word. Here and there the sparkle of some gem will catch the eye and compel the admiration of the most desultory reader; but while he enjoys the beauty, he may have poor appreciation of the value of the precious truth that has been flashed upon his mind. This book is a grand display of the priceless gems, set in attractive array and estimated with intelligent appreciation, searched out of the inexhaustible mine of the divine Word. "To call forth in fresh array the beauties of the Scripture; to illustrate by pertinent citations and in systematic order those features of the Book which invest it with perennial attractiveness; and to indicate anew the main reasons which underlie its supremacy in the world—these are the aims of this volume." The small limits of this review prevent even a mention of all the "Charms of the Bible" the author describes. With impressive explanation and always with clearly illustrative examples from the Scripture, he displays such charms as its world-wide message, variety of contents, literary excellence, poetic forms, biographical attractions; and then its more personal charms in its grip on the conscience, its promises "precious and exceeding great," its ennobling ideals, its supreme Teacher and

perfect Example, and its exalted and inspiring hope. Though we may have noted more or less deeply any or all of these charms singly in our study of the Bible, it cannot but strengthen our appreciation of the Word to view them all as they are so carefully gathered up and attractively presented by the author of this excellent book. And in these days, when so much is published in hostile criticism by those who allow the opaque hardness of the self-opinioned intellect to obscure the clearer, warmer vision of the heart, it is good to read these earnest, appreciative words of one whose satisfied faith enables him to see the real "Charms of the Bible."

H. ANSTADT. ●

LIPPENCOTT. PHILADELPHIA.

Christian Unity in Effort. By Frank J. Firth. Pp. ii, 273.

The Laymen's Movement is one of the most hopeful signs of religion to-day, and it may be said that individual initiative among laymen, that leads one of them to publish a book on the subject of Christian Unity indicates very laudable zeal. Nevertheless, it is doubtful whether this book will be widely read. A layman successful in business, fervent in spirit, serving the Lord, does not achieve success in book-making without the scholarly gift. A book must have certain taking qualities in order to catch the reader. It must be said that this book, excellent in spirit, has no literary charm, no scholarly marks.

D. W. WOODS.

THE MACMILLAN COMPANY. NEW YORK.

Studies in Religion and Theology. The Church: In Idea and in History. By A. M. Fairbairn, M.D. Cloth. Pp. xxxii, 635. Price \$3.50 net.

This book is composed chiefly of addresses and essays which have been prepared by the eminent author during the past quarter of a century. The matter is somewhat ingeniously grouped about the idea of the Church. The true Church in the mind of the author is, of course, free and presbyterial in character. He ably vindicates this conception over against that of a State Church and of a Church episcopally governed. He justifies Puritanism, and condemns Sacerdotalism. The latter, he holds, limits the universality of God's grace by denying the priesthood of all believers, and conditions the grace of God on imperfect man. He deals with the unrest of the age, the social problems and the decay of Church attendance. The relation of Christ to his Church

is set forth in an interesting manner. The life and labors of John and of Paul are discussed at length, as being "fair examples of the material Jesus used to build the Church of."

J. A. SINGMASTER.

The Gospel and the Modern Man. Pp. xiii, 327. \$1.50 net.

Is the Christian religion out-worn? An obsolete theory of life belonging to the past like the Ptolemaic theory of the universe? Have we outgrown it? Have the new philosophies, the new sciences, evolutionary and otherwise, given us such an understanding of life as to compel us to relegate the New Testament to the attic, among the out-of-date text-books, like Greenleaf's arithmetic and the New England Primer? This clear little book is a reply to such questions.

Whatever Prof. Matthews writes is sure of a wide reading, especially by those interested in fresh and fearless discussions of religious questions. Everybody knows that he is no more afraid of the blatant scoffer than he is of the timid stickler for orthodox opinions. Being very much a modern man himself, clever in his use of the methods employed by present-day scholars, fully and sincerely in sympathy with progress of every sort, he commands our confidence at once. He is an expert in his chosen field speaking as one who has authority and not as an ecclesiastic.

The book is divided into two parts, the first being a discussion of "The Problem of the Gospel," the second showing "The Reasonableness of the Gospel." One will go far before finding a clearer statement in so small compass of the cosmogony of the world to which Jesus first presented the Gospel. Here, too, Dr. Matthews shows us that the men of our Lord's day were psychologically and in many other respects, much like the aggressive, restless, self-confident men of to-day. They were men who did things, rather ruthless in their treatment of competitors, believing in great combinations of capital, organizers, masters of large and varied interests, men of will and of action. He shows us, also, the fundamental differences which mark off our own conditions, philosophical, scientific, political (and what not?) from the conditions prevailing then. All this is very interesting reading. It is in itself a sure evidence that the author knows the spirit of our age, is a live man of to-day.

Presenting a discussion of the content of the Gospel Dr. Matthews gives us the central truth which has its eternal elements, vital and necessary for every age. Then he takes up the question of the reasonableness of the Gospel. If a preacher is looking for material for sermons he will find here, not so much the actual stuff which he can use. He will find something much

better. He will find himself thinking, his mind will go running off upon many a field, out will come his note book, and by the time he has finished the chapter on "The Forgiveness of Sin," the longest in the book, he will have enough sermon stuff of first rate quality to last him for several weeks, that is, if he knows how to seize upon a living thought and make it bring forth fruit. For this is a very live book, bringing us face to face with to-day's needs and showing us how to present the Gospel to the modern man in telling and appealing ways.

These extracts will give one an idea of the thought in this little book. "It is a bitter thing to be defeated in the conflict for personal advantage. Among the most pitiful sights of life is the man who once succeeded, but who now has failed. To meet such a one whom you have known in former years in all the strength of authority born of position and of wealth, and find him now submerged in the consciousness of defeat, is to enter into one of the tragedies of this strange maelstrom we call civilization. But there is a defeat more bitter than that of the man who has suffered defeat in his struggle for wealth, or fame, or control over human lives. It is the defeat that overtakes a man because he has put self aside and has striven to help others; who has dared believe humanity something better than it turned out to be; and has striven to make men realize their own spiritual possibilities. For such a life to find itself rejected, misinterpreted, abused, betrayed, condemned as criminal, is to strain faith to the utmost. And Jesus bore this and more. For in one black moment on the cross he shared also in that despair which those feel who, seeing hope and friends forsake them, think God Himself unfaithful.

The Gospel in teaching that God is Love not only faces this tragic aspect of life, but it makes it the basis of the boldest hope the human mind has ever reached. . . . The Gospel dares believe God is love because Jesus was defeated. . . . It insists that it is wiser to act on the conviction that love is the divine life and bear the consequent buffetings of outrageous fortune, than to sacrifice that faith to immediate success. The faith of Jesus grows contagious. We also dare make the adventure of such trust in God." This extract was taken from the chapter on "The Love of the God of Law." It reminds one of Browning's phrase, "All's Love but all's Law." Other chapters will be found mines of wealth. One is stimulated by the reading of this book; one believes more strongly in the Gospel; one hopes for the Gospel triumphant; one comes to feel that, whatever may happen,

"God's in His heaven
All's right with the world."

The book is bound in Macmillan's usual careful way and is splendidly indexed.

D. W. WOODS.

CHARLES SCRIBNER'S SONS. NEW YORK.

History of the Christian Church. By Philip Schaff. Volume v, Part ii. The Middle Ages from Boniface viii, 1294 to the Protestant Reformation 1 and 17. By David S. Schaff, D.D., Professor of Church History in the Western Theological Seminary, Allegheny. Cloth. Pp. xi, 795. Price net \$3.25.

For forty years before his death in 1893 Philip Schaff stood in the front rank of Church historians. His six large volumes on the History of the Christian Church are his monument. In numbering the volumes he left a gap between iv and vi to be filled in by a volume on the Middle Ages. He did not live to accomplish his purpose. His son, however, took up the work and completed it in two volumes, numbered Vol. v, Part i, and Vol. v, Part ii. Truly the mantle of the father fell upon the son, who has put the Church under lasting obligation in carrying out so successfully a great task, thus giving us in eight volumes a complete history of the Christian Church from its beginning to the close of the Reformation. We express the earnest hope that Dr. Schaff may give us next a volume on the Post-Reformation Period, including the history of doctrine in the formation of creeds—a matter which his eminent father has set forth in his great work, "The Creeds of Christendom."

The present volume is an admirable piece of work. The author has preserved the characteristics of his father in presenting accurate information in lucid language, making what might otherwise be dry "as interesting as a novel." He has a good idea of proportion and perspective. The period discussed is not as well known or understood by the average reader as the striking period of the Reformation. But it must be evident that a true view of the latter finds its ground in a clear knowledge of the former. The author gives us a striking picture of the struggles of the Church and of the great personalities who were the chief factors in the providence of God in preparing the way for a reviewed Christianity.

J. A. SINGMASTER.

The Sermons, Epistles, and Apocalypses of Israel's Prophets from the Beginning of the Assyrian Period to the End of the Maccabean Struggle. By Charles Foster Kent, Ph.D., Wool-

sey Professor of Biblical Literature in Yale University. With Maps and Chronological Charts. (1910, pp. xxv, 516). Price \$2.75 net.

This work forms the third volume in a series of six, entitled "The Student's Old Testament, Logically and Chronologically arranged and Translated," all by Professor Kent. This volume is complete in itself.

The "Student's Old Testament" may be regarded as an effort at reconstruction upon the basis of modern historical and literary criticism. Its aim is rather practical than theoretical. It claims to be the result of years of preparation modified by the generous criticisms and suggestions of many biblical scholars and practical teachers and tempered by the applied tests of university and Bible classes. Its chief object is to cull from the cumbersome technical volumes of the specialists the more practical results of modern biblical research and to place them within easy command of the studious reader. This is accomplished in lucid form by means of a new translation, a logical and chronological classification of Old Testament writings, and a literary analysis of the text with instructions and notes. The arrangement of Old Testament literature as it exists in our English Bible,—an arrangement for which the Septuagint translators are chiefly responsible—is still further simplified for the logical Occidental mind by grouping together those writings which have the same general theme, aim, and literary form, and then arranging them within each group in chronological order. Thus the first volume of the series is entitled "Narratives and Beginnings of Hebrew History." The second, "Historical and Biographical Narratives," begins with the united monarchy and brings the history down to the end of the Old Testament period. Now comes this third volume, on the prophets. The law, the psalms, and the proverbs, are each to constitute a volume.

The most manifest advantage of this series as a whole is that it furnishes in brief compass and in systematic form a survey of the claims of modern historical critics. Conservative biblical students, like the positive theologians have always felt themselves heavily handicapped in making a sweeping defense of their position by the chaos of views among their opponents. Orr made large capital of this self-contradiction and lack of uniformity among the critics. The radical critics, moreover, would gladly throw off the epithets "negative," "destructive," with all that they connote, and would show the constructive possibilities in their "results." Efforts at systematization and reconstruction therefore have not been entirely wanting in recent years among German scholars. But this work is the first comprehensive effort in English at summarizing the critical positions of Old Tes-

tament scholars. It is of value, therefore to the ordinary Bible student because it offers an opportunity, for the first time, of ascertaining just what those positions are.

This volume of the series classifies the prophets under six heads: those of the Assyrian period, of Judah's decline, of the exile, of the Persian period, of the Greek and Maccabean period, and messianic and eschatological prophecies. In the lengthy table of contents two parallel columns indicate the "original" teachings of each prophet and relegate to a "secondary" place the voluminous additions of later editors and scribes. This distinction is also clearly indicated in the text. The General Introduction of 59 pages contains among other things a good account of "the evolution of the prophet," a clear and concise statement of the moderately liberal views concerning "the historical development of Israel's messianic ideals," and a worthy comment on "the literary form of the Old Testament prophesies." The translations are original, accurate, vivid, dignified, reproducing as nearly as possible the spirit and beauty of the original. Where the content and structure of the individual prophecies are deemed highly poetic, the fact is indicated by the form in which they are printed. The logical thought of each sermon is clearly indicated by the literary analysis. The obscurities of the text are illuminated by extensive foot-notes presenting the historical background and a rich variety of critical, geographical, and archeological data. The text is accompanied by excellent chronological charts of biblical and contemporary history. The appendix offers a very complete and convenient bibliography of several hundred books and numerous articles in encyclopedias and magazines. The typographical execution throughout is most excellent.

Professor Kent in his theological position inclines decidedly towards the left. But among the liberals he must be reckoned as fairly conservative. His task in this volume was one of compilation rather than one of original investigation, and while he does not follow the lead of any one of the radical German schools with the abandon so often seen in American scholars, the present work shows more of the influence of the old Wellhausen-Stade theory than of the more recent pan-Babylonian theory of Winckler and his associates. But in his bibliography he does not fail to make large mention of such positive German scholars as Klostermann, Kittle, Köenig, and Oreilli. These men would protest loudly against Kent's classification of many of his "secondary" passages. But he seems to have made a greater effort than usual to guard against doubtful conjectures and subjective impositions and the result tends more than previous publications from his pen to conserve the foundations of Christian faith. His attitude throughout is reverential. In fact the general tendency

of this series reminds us in a measure of the efforts of Alfred Jeremias to turn into positive channels the results of the Winckler school. Those who believe at all in the right and necessity of constructive criticism while maintaining the conservative position will find many concessions to their position in this book from the liberal camp. We commend it to the mature student who is about to make a literary study of the Old Testament.

ABDEL ROSS WENTZ.

